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# CHASING A BLAZING FIRE IN THE HIMALAYAS



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# CHASING A BLAZING FIRE IN THE HIMALAYAS

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A BRIEF SKETCH OF THE (UN) NOTICED  
KALIMPONG PENTECOSTAL REVIVAL

DR. ANMOL MUKHIA



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Chasing A Blazing Fire In The Himalayas

Dr. Anmol Mukhia



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*Elvin Book is dedicated to my town Kalimpong and  
people involved in the revival of our past.*



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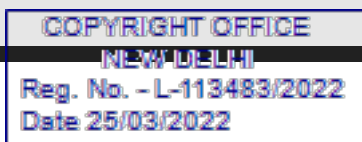
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Anmol Mukhia, PhD



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# CHASING A BLAZING FIRE IN THE HIMALAYAS

## An Introduction

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### 1. 1. RESEARCH BACKGROUND

#### 1.1.1. BACKGROUND OF THE STUDY

The Kalimpong Pentecostal Revival has witnessed remarkable events, as we have heard in the oral history of the Eastern Himalayas. God's Spirit has been dwelling amongst all mortals who have pleased him by being attentive to his word and obedient to his commandments. Sometimes in the Bible, God's Spirit has been compared with the wind, sometimes with the clouds, sometimes with fire, sometimes with oil, and sometimes with water. In the Old Testament, we find Spirit of the LORD rushed to King David (1 Samuel 16:13), God says - *'I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of lowly, and to revive the heart of the contrite'* (Isaiah 57:15). The people living in the Kalimpong hills were deeply in need of a true God and their hunger paid off in receiving his Spirit as a gift from Heaven. By the 1880s, there were six churches in Kalimpong and from 1900 to 1960 the number of churches increased by eight: at Dalapchan (1900s), Ronkong (1934), Pakyong (1937), Samalbang (1953), Yok-Pringtam (1955), Gairibas (1962) (Perry 1997:78). However, after the Pentecostal Revival (1930s-1960s) there was a further



spread of churches in the area. There were a total of 28 churches by 1992 as a result of the spread of the Full Gospel Pentecostal Revival. This book is an attempt to address the single historical episode that changed the perception of many, who were touched by the fire of the Holy Spirit during the Pentecostal Revival Movement that was and is an inspiration to man.

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History shows Christianity rapidly spread in Kalimpong after several gospels touched the aboriginal Lepchas, Bhutia, and Nepali communities. Conversion to the gospel of Jesus and baptism in his name were rapidly growing in Kalimpong as compared to other hill regions. It is known that Rev. MacFarlane, in the 1870s, first entered the houses of the Lepchas in Kalimpong for evangelism, followed by various other missions. There were, in total, 446 baptized Christians by 1886 in Kalimpong and 94 more were baptized in the same year as compared to 369 baptized Christians in Darjeeling, where 60 were added in the same year (Bailey 1887:93). Since 1880, 108 locals were converted to Christianity, and by 1890, this number increased up to 666 (Perry 1997:42). The number of baptized Christians further increased to 522 in 1889 in the whole 'Kalimpong district', of which 333 were in Kalimpong town (E. Panlook 1991:1). By 1890, there were 1,192 local Christians (Sprigg 1991:7). Their number continuously increased to 1,386 by the year 1897 and went up to 2,390 in 1899 (Mukhia 2017:102). By 1915, the Eastern Himalayan Church Council witnessed the accelerating growth of the number of Christians, with 2,376 in Kalimpong, 722 in Darjeeling, and 444 in Kurseong. The year 1928 saw further growth of up to 2,796 in Kalimpong; however, in Darjeeling, the number decreased to 655 (Perry 1997:47).

However, the blazing fire of faith has been witnessed since the time of Moses, how God spoke to him in the metaphor of the bush, where the angel of the *LORD* appeared to him in flames and Moses saw that although the bush was



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on fire it did not burn up' (Exodus 3:2). The fire destroyed evil forces but gave life to lowly spirits. God's will for us does not want us to quench the Spirit but to keep it burning (1 Thessalonians 5:17). The fire we receive must pass to others in need so that they may receive the life that is a gift from Almighty God. The same fire will test each one's work in future, 'as it will be manifest, for the Day will disclose it because it will be revealed by fire and the fire will test what sort of work each one has done' (1 Corinthians 3:13). Kalimpong received the fire of the Holy Spirit in the past that has spread to its peripheries. Today, we see churches in Darjeeling and Sikkim. It was not only in the East that fire of the Holy Spirit worked powerfully but people from the West, such as Madras, Bihar, and many other states, heard about it and were destined to catch the fire in their spirit.

## 1.2. REVIEW OF LITERATURE

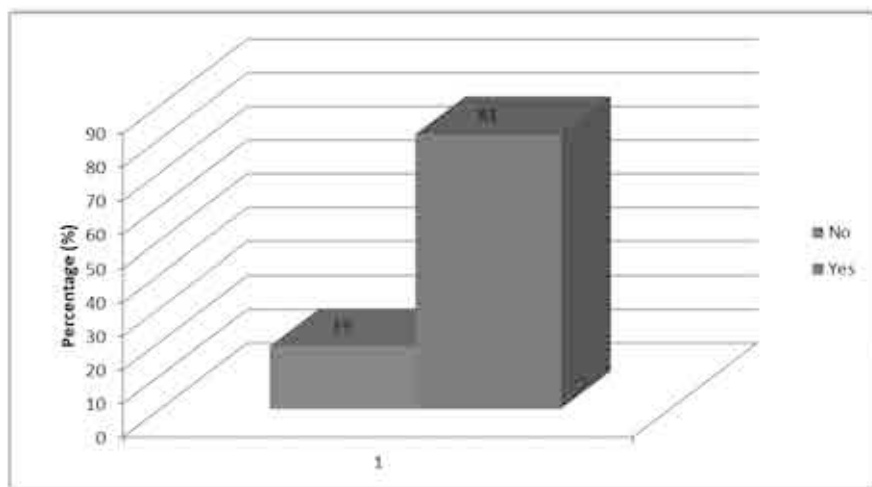
The theories of multiculturalism propose that society, as a whole, benefits from a higher diversity through the harmonious coexistence of different cultures. Moreover, multiculturalism is how a society deals with cultural diversity, both at the larger, national level and at the community level. Kalimpong region has been known for cultural accommodation, where contests of power were mostly persuasion rather than coercion. This gave a platform for the people who were thirsty for righteousness to voluntarily engage in the 'spiritual practice'.

Revival is widely seen as an awakening in spiritual hunger, leading to repentance and seeking God's mercy. The Bible shows various revivals in the books of 1 Kings and 2 Kings. In the book of Jonah, entire nations fasted and repented when Jonah preached at Nineveh. Most people also give credit to the book of Acts showing the rushing forth of the Holy Spirit during the time of Pentecost and the working within the teachings of the Apostles, leading to use Church establishment.



The Azusa Street revival was a historical revival that occurred in Los Angeles, California, and the man who was given the most credit for it was William Seymour. There were many Azusa Street projects and many books, such as *The Azusa Revival: It's Roots Message* by Robert R. Owens (2017), *From Azusa to Africa to the Nations* by Denzil K. Miller (2012), and *The Great Azusa Street Revival: The Life and Seasons of William Seymour* by Roberts Lairdon (2014), that reflect the entire events and show the enthusiasm of scholars and writers towards the events.

In comparison, the Kalimpong revival is unnoticed in the wider media. The *Asian and Pentecostal: The Charismatic Face of Christianity in Asia* by Allan Anderson and Edmond Tang (2005) rarely mentioned the Kalimpong Pentecostal movement of the 1940s. Others, such as *Quest for Identity: India's Churches of Indigenous Origin* by Roger E. Hedlund (2000) mentioned the birth of the Kalimpong Full Gospel Pentecostal Church through the spiritual movement, but lost many



Survey on Kalimpong Revival (May 12/13, 2020)



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of the moments of that period. Others, such as Elizabeth Perry in her book entitled *Nepali Around the World* (1997), have brought forth a detailed history of the Church's establishment. However, her findings on the Kalimpong revival are not sufficient, which has led many to draw different conclusions with respect to the revival timings and the underlying factors.

About 81 per cent of the respondents from the hills have heard about the Kalimpong revival, but there are still 19 per cent who do not. This could be due to a lack of technology and the marginalization of the hills area; the story of the Kalimpong Pentecostal revival has faded in the history but has not yet disappeared. Thus, there is a gap in the literature and the research question justifies in bringing the argument that the Kalimpong revival is the greatest revival of the East.

### 1.3. OBJECTIVE OF THE STUDY

Pentecostal revival is defined by spiritual movement leading to repentance, awakening, and further leading to serve God. The manifestation of God towards his people will further motivate people to keep spiritually awake and alive and preserve the biblical standard. In other words, only a revival Church is alive. As compared to the literature of the past, none of it justifies studying the Pentecostal movement of Kalimpong, due to scarcity of data, poor media coverage, and the postcolonial understanding of marginalization of area. This study focuses on the historical transformation of Kalimpong hills in the Pentecostal revival and shows how it impacted the peripheries. However, the study is not limited to the 1940s revival, which is considered as the second wave, but to explore the periods that could leave the further recommendation to catch the same coming days.



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## 1.4. RESEARCH SCOPE AND LIMITATIONS

The research provides an empirical grounding with a conceptual theoretical background contributing to the scholarship of Christian literature. The case study will also attempt to construct and validate a theoretical proposition. The research chooses the period since British occupation of Kalimpong because of the opening missionary schools, spreading the gospel amongst the aboriginals, the inspiration of living the life of a saint (sadhu), etc. 1942 was a starting point for the Kalimpong revival with the establishment of the Full Gospel Pentecostal Church. This helps us to trace the revival movement and explore the historical events from hermeneutical studies. However, this study limits itself to the case of the Kalimpong Full Gospel Pentecostal Church in giving light to the revival of the past.

## 1.5. METHODOLOGY

Three major steps were followed in conducting this research: first, to screen and select accurate indicators of how the revival took place, based on the visit of selected preachers and its influence and impact; second, the interviews of eye witness and oral histories that have been preserved; third, survey interviews and collections of photographs and archival documents were collated. These are analyzed for the interpretation, discussion, and policy recommendations.

The case study process-tracing method is used to establish a causal relationship that explains the single historical episode of the Kalimpong Pentecostal revival. These three steps will help us to understand the growth of revival that took place in Kalimpong. Thus, the chapters reflect the historical events of the above phases.



## 1.6. RESEARCH QUESTIONS AND HYPOTHESES

*Primary question:* Why the Kalimpong Pentecostal Movement is known as the greatest revival movement of the East and why some refer to Kalimpong as the Jerusalem of hills?

*Secondary question:* Which factors motivated the Kalimpong Pentecostal revival?

*Hypotheses:*

- 1) Unity exists only amongst equals and without it, the movement of spirit is impossible.
- 2) Without faith, it is impossible to please God, but the faith must be based on the word of God.
- 3) The Kalimpong revival is based on a unity that helped them to gather at 'Salem Cottage' [Salem Cot from now onwards] and to seek the Spirit according to the word of God.

## 1.7. STRUCTURE OF THE RESEARCH

This research is divided into five chapters, with three core chapters, followed by the chapters comprising analysis and recommendation/ conclusion.

Chapter 2 focuses on the transition of Kalimpong from the battle-field of various heroes: God's missionaries.

Chapter 3 focuses on the spiritual movement that encouraged the locals to build their faith in the church. This chapter also elaborates the three waves of revival that took place in the hills, which was (un)-noticed by the following generations.

Chapter 4 focuses on the analytical part of the revival through its roots from four sets of target areas, such as Kalimpong,



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Darjeeling, and Sikkim. More details are provided in this chapter through 15 in-depth interviews. This will be followed by a historical analogical method that leads to a revision of previous mis-(understandings) and areas for further research.

Chapter 5 explores un-noticed revival and Chapter 6 concludes with an insight into the revival to activate it again.

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# KALIMPONG: THE TRANSITION TO MISSION-FIELD

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The church was born through the miracles of tongues on the day of Pentecost when a mighty wind blew after 50 days of Passover through the house of Jerusalem where the disciples of Jesus were gathered. Remember, believing in whatever Jesus said is called faith. The apostles believed in Jesus and saw what he had done when he was with them, before ascending to Heaven. Earlier, Jesus had promised that he would never leave them orphaned but would provide them a helper after ascending to heaven.

The Gospel of John says - *And I will ask the Father, and he will give you another Helper, to be with you forever, even, the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you* (John 14:16-17).

They witnessed the Holy Spirit in the form of a cloven tongue as of fire that baptized all of them with supernatural ability to spread the gospel and to be witnesses in Jerusalem, Judea, and Samaria, and to the end of the earth. Yet, the skeptical group mocked them by saying they are full of new wine. However, Peter, one of the disciples of Jesus, stood in the midst and argued; quoting the prophet Joel that the young man shall see a vision and your old men shall dream dreams and this is the work of the Holy Spirit (Anastas 2006).

of Acts says - *And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance*. The 'speaking in tongues' is either classified as either



*glossolalia* (uttering a language that has unknown origin) or *xenoglossy* (ability to speak a foreign language), supporting the apostles in their preaching of Jesus' gospel. The Bible reflects glorious visions, prophetic signs, and wonders. Thus, the works of the Holy Spirit and its manifestation are seen beyond the limitations.

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In the modern era, we have heard the story of the charismatic Pentecostal movement from Los Angeles under the leadership of William J. Seymour, sometimes known as the Azusa Street Revival. The Azusa movement was considered as the 'American Jerusalem' and the event was even broadcasted by the radio evangelist Aimee Semple McPherson in 1923. However, a similar type of revival that took place in the eastern part of India went unnoticed. This was due to the remoteness of the location, lack of infrastructure, and being ignored by the historians and the media. Others, such as postcolonial critiques, reflected how the eastern story is always marginalized.

In the Eastern Himalayan region, 'Kalimpong' is known for many reasons. Kalimpong has become an academic topic for various disciplines, such as International Relations and Area Studies, where geopolitics was tense for two Asian giants, India and China. Economists are aware of the silk route trade that flourished in the region. Globalization is another factor that shades the light towards the movement of people, goods, and ideas, and the 'localization' left locals to adopt the global culture. However, before we examine the spiritual revival that took place in Kalimpong hills, it is important to understand the background of the location that went through many transitions.

## 2.1. THE TRANSITION FROM BATTLE-FIELD TO MISSION-FIELD

From Anglo-Bhutanese war to the Gorkhaland movement, Kalimpong has been a contested zone that was strategically important during the British occupation during the war with Bhutan and India war, along with skirmishes in modern politics.



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This chapter focuses on historical movements that give significance to the Kalimpong revival and elaborates on broad themes such as a) Kalimpong as a land of Lepcha, b) Missionaries towards the East, and c) the localization of the West.

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## 2.2. KALIMPONG AS A LAND OF LEPCHA

It is appealing to classify the word 'Kalimpong' that comes from the Lepcha term *Kalenpung*, meaning '*Hillock of Assemblage*', and its brief history, which shows that the Lepcha tribes were the oldest inhabitants of the region. It must be noted that the idea of quoting the place 'Kalimpong' and 'its peripheries' has an exact causal implication in spreading the Pentecostal revival. The places that were not a part of ancient Kalimpong are now a part of the Pentecostal movement. Thus, it is important to understand the significance of the region in the past and the present. Lepchas residing in the Kalimpong region, and beyond, considered the place to be *Mayel Lyaang* (the land of hidden paradise) and they called themselves as *mootanchyee raong-kup rum-kup* meaning the 'sons of the god' (children of Mt. Kanchenjunga). The fascinating story behind the Lepcha belief that the *Itboo-deboo* (Creator) created *Fodongthing* (first man in the creation) and *Nazongnyoo* (first woman in the creation) is not so different from the book of Genesis comprising 'the creation of Adam and Eve'. Genesis says - *So God created man in his image, in the image of God he created him: male and female he created them* (Genesis 1:27).

The region Kalimpong or *Mayel-Lyaang* became a contested area among the Tibetans, Bhutanese, and Gorkha before the Christian missionaries brought forth the gospel. It was Jhumla Guru Tasay, the Gorkha refugee, who fled to the northern part of *Mayel-Lyaang* when Tibet was attacked by Kublai Khan (grandson of Genghis Khan) in the 13<sup>th</sup> century. Khey Bumsa, son of Jhumla



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Guru Tasay, and the Lepcha tribal priest, Thikoong Tek, swore the 'Treaty of Blood' (*Ka-wee-long-chaok*) in the northern part of *Mayel-Laang*. Thikoong Tek is considered to be the 32<sup>nd</sup> divine high priest of the Lepcha tribe (Tamsang 1998:24-25). The 'Treaty of Blood' was sworn between Khey Bumsa and Thikoong Tek, considering the indigenous Lepchas and the immigrant Tibetans to have a sacred brotherhood and an arrangement to protect the region from outside attack (Tamsang 1998:12).

Over time, the Tibetan influence grew in northern *Mayel-Lyaang* (Sikkim) where Bhutia, meaning the people of Bhot (Tibet), installed their own king 'Gyalpo' King Phuntsog Namgyal at Yuksam in 1642 under the blessings of the Third Dalai Lama (Sonam Gyatsho). Kirati Limboo, the Gorkha forces, had an eye on northern *Mayel-Lyaang*, a place called *Su-Khyim* (*su* meaning 'new' and *khyim* meaning 'palace or house') from whence came the name Sikkim. In 1700, the 3<sup>rd</sup> king of Sikkim, King Chagdud Namgyal, defeated the Limboo king, Yoyohand of Yangrup, and brought his daughter as his wife along with seven Limboo female courtiers as her attendants. This resulted in a matrimonial alliance and Limboo paid taxes to the then Sikkim king until a Kirati saint named Srijunga Dewangai of Sinam village at Yangrup was killed by Sikkim Bhotia. This bitterness led Kirati Chieftains to seek independence from Sikkim and King Chagdud Namgyal had to fight against Kirat leaders to regain supremacy. Sikkim was also under the attack from Bhutan in 1700, which led King Chagdud Namgyal to flee to Tibet leaving the Lepcha Minister, Aathing Zoom Tusey, to protect the region. Bhutan left Sikkim only in 1707 when the Dalai Lama and the Penchen Lama from Tibet intervened, assisting King Chagdud Namgyal to return to Sikkim in 1708 (Tamsang 1998:24).

The empire of China, popularly known as the Qing Dynasty, had a representative in Tibet (Amban) from 1790-1791 and his assistant in the form of a Chamberlain (phyag mdzod) and military commanders



Yug Phyogs thub and Yug gNam lcags. A dispatch from the Amban Bao Tai and the assistant, Amban, recorded in the catalogue of the Sikkim Palace Archive (catalogue number PD/9.5/006), shows the relations among Qing, Tibet, and Sikkim (Mullard 2014:29-30). Yug Phyogs thub was one of the most successful military commanders in Sikkim history. He was crucial in resisting the Gorkha expansion into Limbuwan and Morang in the late 1770s. His victories in the seventeen battles against the Gorkha forces earned him the title of Satrajit from the Gorkha military commander. He was mainly active in the eastern region of Nepal, but also defended Bhutan and the region of Ri Nag (Rhenock) through the Jelep-la passes. For this effort, he was awarded the estate of Ri Nag by the Tibetan government and tax collection rights in Damsang by the Bhutanese. The last Mayel-Lyaang or Lepcha king, Pano Gaeboo Achyok of Damsang, however, was assassinated by the Bhutanese at Daling Fort in 1781. The two brothers Yug Phyogs thub and Yug gNam lcags were the sons of the Sikkim Chancellor (*phyag mdzod*) Gar dbang 'Bar spungs pa' who ruled Sikkim from 1747. Bar spung's family came from the Lepcha clan of the Barfung-putso (Mullard 2014). Later, Lepcha chancellor Bho log Barfunpa was executed in 1826 that led to the end of the political power of *Mayel-Lyaang*.

### 2.3. MISSIONARIES TOWARDS THE EAST – THE ENGLISH MISSION

When the English mission entered the land of the East, the people living there were not only Lepcha but Nepali and Bhutanese too. Three native languages, Lepcha, Bhutia, and Nepali, were spoken when the Church of England mission stopped in Darjeeling in 1841 under the leadership of Rev. William Start. He later became an independent

faith and encouraged German missionaries to come in at his expenses (Perry 1997:31). He was interested



in the Lepcha-speaking community and, to uplift that community, opened a school at Takvar in Darjeeling, which eventually became the headquarters of the mission. In 1842, other missionaries, such as Messrs, Treutler, Brundine, Stolke, Cumley, Wernicke, and Rev.

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Karl G. Niebel, joined the mission. To encourage those communities, Rev. Start and Niebel translated Luke and Acts into Nepali, which were published by the Bible Society (Perry 1997:31; Dozey 1922:73).

St. Andrew's Church was established on November 30, 1843. William Start was retired in 1852 and he was succeeded by Rev. Neibel, who died on October 9, 1865 (Dewan 1991:79; Perry 1997:31-32). This was the end of the first mission to the hills. It was only in 1863 that the British colonial rule first encountered Kalimpong, which belonged to Bhutan when Sir Aashley Eden was sent as a special envoy (Pemberton 1864). His diplomatic mission failed and this resulted in skirmishes where the Bhutanese Royal Guard was no match against the British military. Thus, the Treaty of Sinchula awarded the adjacent land (Kalimpong) to the British. In the account of MacFarlane and Grahams, they describe Kalimpong as a frontier village where mobile people of neighboring states, such as Nepal, Tibet, Bhutan, Sikkim, and China, made daily contacts for trade (Sharma 2017:31).

## 2.4. SCOTTISH MISSION

Kalimpong was left as a forest area restricting itself to tea plantations by the British, where the Lepchas tribal communities were the majority. The Scottish Mission to the eastern Himalayas was under the leadership of Rev. William MacFarlane, from the Church of Scotland. Rev. MacFarlane arrived in Darjeeling in June 1870 (Perry

1997:40). He was based at Gaya, Bihar, and worked as a missionary for years but with no response from the locals to receive the train Jerdeb, a tea planter in Darjeeling, encouraged Nepali



boys to live at Gaya Mission Orphanage. In 1869, MacFarlane became interested in the Nepali speaking community and aspired to visit Darjeeling (Mukhia 2017). He encouraged the foreign mission committee to shift the focus of their mission to Darjeeling instead of Gaya. He met Major Morton, the deputy commissioner of Darjeeling, and other Scottish tea planters and he was encouraged to open vernacular schools, which led him to be transferred to Darjeeling in June 1870 (Perry 1997:33-34).

He started living at Lebong four miles from Darjeeling and later opened a teacher training school in Lochnagar, Darjeeling (Dewan 1991:104-105). With the assistance of students, the mission expanded and spread to Kalimpong, Kurseong, Terai, Sikkim, and Doars (Perry 1997:33-34). The mission was named the Church of Scotland's Eastern Himalayan Mission. The mission was self-supporting but it failed to sustain. MacFarlane was encouraged to appoint local Christians from Darjeeling, Kurseong, Kalimpong, Sidiyang-Mongpu, and Sitong, and he also asked for additional support from the Scottish mission. As a result, Rev. Trunbull and Rev. Sutherland came to Darjeeling in 1880 and the mission was divided amongst them. Kalimpong, along with Siyang, Sitong, and Mongou, was under Sutherland, and Kurseong was under Trunbull (Perry 1997:43; Manuel 1907:16-17).

MacFarlane visited Kalimpong for evangelism in April 1872 and spent his time going house to house visiting the Lepchas (Perry 1997:41). He was the first missionary from the Scottish mission. The first conversion from their animist religion to Christianity took place in 1875 in Kalimpong. A teacher named Jangabir was baptized on November 30. Later, twelve more took baptism in the same year. They were the students of the Scottish mission, including Ganga Prasad Pradhan, Lachman Mukhia, Sukhman Limbu, and Surjaman Limbu (Mukhia 2017:100). Ganga Prasad Pradhan became a translator and Sukhman Limbu was a local preacher in



Kalimpong. These people are responsible for sustaining the Christian mission in the hills.

MacFarlane was known as a 'zealous preacher' who sets a goal that the mission in the Darjeeling hills would spill over into the neighboring Independent States of Nepal, Sikkim, and Bhutan (Perry 1997:32-33). After ten years, he left Darjeeling and opened a new station twenty-five miles east at Kalimpong. For that reason, Kalimpong was strategically important to spread the gospel. He started a school in Darjeeling to train local teachers, and in 1873, there were twenty-five primary schools (Perry 1997:40). The Normal School that transferred from Darjeeling to Kalimpong was later known as the Scottish Universities Mission's Training Institute. It was after 1886 when the Scottish University Mission offered £2,000 that the Normal School moved to Kalimpong with the name Scottish Universities Mission Institution (SUMI), as a teacher training institute attached to the school. The Scottish mission built MacFarlane Church in 1891. Graham describes that during the inauguration of the MacFarlane Memorial Church in 1890, the Auld Kirk flag was waved from the tower. The delegation during the event was George Watt Christison, the Scottish co-founder of the Darjeeling Tea Company; Dr Herdman of Melrose, a former Convener of the Foreign Mission; and a Scottish visitor, Mr Laurence Waddell of Jedburgh, who was leading another Scottish group station in Darjeeling.

Others, such as Dyongshi Sada (Lepcha) and his wife, were baptized by MacFarlane on April 7, 1878. Dyongshi Sada was also known for the translation of Luke from English to Lepcha under the supervision of Mr Graham and Mr Macdonald (Sprigg 1991:2). The local converts, such as Sukhman, Namthak, and Dyongshi assisted at the missions at Kalimpong, at Mangwa, and at Sitong, In 1882, there were 287 Christians, of which 139 were ng, 77 in Sitong, 57 in Mangwa, and 14 in Sunathong (17:101). By 1886, that number had increased to 446 in



Kalimpong and 94 Christians were added in the same year (Bailey 1887:93). Rev. William MacFarlane was found dead on his bed on February 16, 1887 (Sprigg 1991:1).

## 2.5 YOUNG MEN'S GUILD FROM SCOTLAND

In 1887, Rev. John Anderson Graham visited Darjeeling with a representative of the Young Men's Guild from Scotland. He was born in 1861 in London where his father worked as a customs official (Perry 2008). He became a missionary and social reformer after working in Scotland. Graham was also elected as the secretary of the Young Men's Fellowship Association under the Presbyterian Edinburgh Church (Sharma 2017:26-27). In 1889, Graham, with his wife Katherine McConachie, dedicated his life to serve Darjeeling and the Kalimpong hills as a missionary. Mostly they spent their time in the Himalayas and returned periodically to Edinburgh as a moderator of the Church of Scotland for which they also received the *Kaiser-i-Hind*<sup>1</sup> medal from the Viceroy of India.

Rev. John Anderson Graham was the first person to come to Kalimpong in 1889 with the Young Men's Guild Mission of the Eastern Himalayan Mission. His first task was to construct a memorial church for MacFarlane in 1890. His mission expanded to various places, such as Chhibo, Pudong, Bom Basti, Mongpu, and Sitong. By 1890, four divisions, including the Foreign Mission Committee in Darjeeling, the Scottish Universities Mission Training Centre in Kalimpong, and the Ladies' Missions for girls and women in Darjeeling and Kalimpong were under his supervision (O'Malley 1927:51). In 1880, there were 108 new converts in Kalimpong and that number increased to 666 by 1890 (Perry 1997:42).

of public service roles, John Graham received in 1905 and 1 in 1916.



All together there were 1,192 Christians by 1890 (Sprigg 1991). The MacFarlane Church was inaugurated on November 1, 1891, and 134 people were brought to be baptized on the same day of which the majorities were from Lepcha tribes (Sprigg 1991:7). On January 1, 1899, there were 522 newly baptized Christians in the hills, of which 333 were from Kalimpong, 86 from Sittong, 38 from Sunathong, and 142 from Mangwa (Panlook 1991:11). There were 1,386 local Christians in 1897, and that number further increased to 2,390 by 1899 (Mukhia 2017:102). Graham was still the head of the mission to Kalimpong and local Christians, such as Rev. Namthak Rongong, were ordained as pastors on January 21, 1900. He was transferred to Kalimpong after eight years and was in charge of the Memorial MacFarlane Church from 1909. MacFarlane Church became self-supporting and Rev. Namthak Rongong served there for eleven years till his death in 1921 (Rai 1991:8).

## 2.6. SCANDINAVIAN ALLIANCE MISSION

Different missionaries had different missions serving the same God. The Tibetan community flooded to Kalimpong and stayed there owing to the silk route trade between Kalimpong and Lhasa. The Scandinavian Alliance Mission came to Ghoom, Darjeeling, in 1892 under the leadership of Fredrik Franson and the Free Church in the United States. Their target audience was the Tibetan-Bhutia community and their target mission was Tibet. There were six women and three men under the leadership of Rev. John F. Frederickson, mostly of American origin. They resided near the Ghoom railway station in 1894, and in 1909, the Children's Home was organized (Perry 1997:431). They also had an agreement that they should focus on the Bhutia and Tibetan communities, whereas the Eastern Scottish Mission should focus on the Lepchas and the communities.



In the 1890s, Ghoom also witnessed the presence of the Free Church mission from Finland having the same intension of entering Tibet. This led to collaboration with the Scandinavian Alliance Mission and the establishment of St. Columbus' Church in Darjeeling in 1894. Others, such as the English Christian missionary Cecil Henry Polhill, resided in China but came to Kalimpong once in 1895 to assist in the Tibetan border. By 1897, there were 2,396 local Christians, along with seven male and four female European missionaries, 30 catechists, 96 teachers, 40 congregations, and 81 schools in Darjeeling (Graham 1897:145). The Scandinavian Alliance Mission, along with the Finnish Mission, settled at Ghoom, which was a strategic move for entering Tibet and learning about Tibetan culture from the locals.

The Scandinavian Alliance Mission handed their entire mission for Tibet to the Finnish Alliance Mission in 1909. The freedom for preaching and teaching the gospel led to an official alliance with the name of the Free Church of the Finland Himalayan Mission in 1923 (Perry 1997:34, 427). These missionaries were ambitious to enter Tibet and reached Lachen. Hellin Hukka studied Tibetan in the 1950s (Mukhia 2017:86). Duncan served in places like Dhajia, Tukvar, Manindhara, Sukhia Pokhri, Chogtang, Jorebungalow, and Rimbik, but there were no churches. It was only in 1962 that a church was built in Mirik (Perry 1997:78). However, the Scottish mission was getting instructions from the Church of Scotland. Locals were allowed to become partially consulting members from 1921 and fully from 1933, including Rev. Ganga Prasad Pradhan, Rev. Temba Tshering, Rev. Lachman Singh, and Rev. Naiman Kachap (Mukhia 2017:87).

## 2.7. LOCALIZATION OF THE WEST

Bhutan tribes and the Nepalīs, Mcfarlane found the responsive to the gospel mission (Lepcha 2017:74).





In other words, Lepchas were seen most hopeful in the hills (Perry 1997:42). Lepchas were trained and encouraged to preach the gospel of Christ to their people as well as in neighboring regions of Darjeeling and Kalimpong. Thus, Lepcha missionaries were taught by the Scottish mission and they went to the neighboring states, such as Nepal, Sikkim, and Bhutan (Lepcha 2017:75). By 1873, there were twenty-five primary schools throughout Darjeeling that taught in Nepali. Due to the Nepali language as a medium in the large Nepali speaking population, Lepcha began to learn Nepali. In 1891, 6 per cent of the population comprised Christians, which encouraged the preaching of the gospel to hundreds of people at a time and teaching became much more important to the region to understand the gospels.

The Eastern Himalayan Mission, on the other hand, was strongly growing among the Lepcha and Nepali communities. The missionary medical community at Sukhiapokhri was working to coordinate the border of Nepal and Darjeeling. The works of Trunbull and Sutherland focused on preaching and educating the locals. They also printed a monthly newspaper in Hindi and English languages with the title *Life and Work* (Bailey 1887:96). Trunbull wrote a *Nepali grammar* and an *English-Nepali, Nepali-English Dictionary* (1897) in Lochnagar, Darjeeling. John Graham supervised local preachers for his mission activities at four stations: Kalimpong, Sitong, Mangwa, and Sunathong. Graham, along with serving as a pastor to the hills, also engaged in publishing a magazine similar to *Life and Work*, titled *St Andrew: A quarterly Record of the Life and Work of the Church of Scotland in India and Ceylon* to link Scottish audiences to their missionary works. In 1897, his first book, titled *On the Threshold of Three Close Lands*, described his Guild-sponsored

...limpong. This book was praised by various magazines *Scottish Guardian*, *The Englishman*, and *Indian Witness* he detailed illustrations of Himalaya's scenery with



missionary photographs shedding the true light on Asia. This was followed by another publication, entitled *Missionary Expansion of the Reformed Churches*, published in 1898, which reflected the selfless missionary efforts.

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Coming to the 20<sup>th</sup> century, Duncan became the head of the first five ministers ordained in 1900: Dyongshi Lepcha and Namthak Rongong for Kalimpong, and Temba Tshering and Kantu Singh for Darjeeling, and Jasbir Philip for Kurseong (Perry 1997:55, 414-416). Namthang Rongong became the first local pastor of the MacFarlane church at Kalimpong and made it a self-supporting church in 1910. From Kalimpong, the Bhutan Mission Field was encouraged with the sending of Choda Lepcha (1902-1918) and Takse of Chybo (1919-1930). The Church of Scotland Mission School was established in 1873 and, three years later, another school was started in the Lepcha-dominated village at Sitong under the head-teacher, Dyongshu (Sharma 2017:33). Teachers were mostly living a Christian life and the salary was ₹7 to 8 per month. In 1889, Kalimpong had nine schools with 274 students, of which 191 were Christians. Several schools were open in the evening so that the students could attend after working in the fields during the day (Dewan 1991:108-112). This helped them to complete their studies and become teachers themselves. Many prominent people, such as Gangaprasad Pradhan, Sukhman Limbu, and Dyingshi, were trained at the MacFarlane training institute and could progress socially. Later on, Graham and Duncan supervised Kurseong from Darjeeling, along with the mission in Kalimpong. Others, such as Rev. Ganga Prasad Pradhan, the first student of MacFarlane Normal school, was appointed as a pastor of the Columba's Church, Darjeeling, in 1901 for the Nepali congregation (Mukhia 2017:85). He also started a Nepali newspaper *Gorkha Kabar Kagat* in 1901 but it had poor language. He edited with a Nepali translation of the Bible published



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The ordination of five Kirk Sessions in Darjeeling, Kurseong-Terai, Kalimpong, Sikkim, and Doars in the Eastern region at this time was later expanded to nine by 1930. The Kirk session was the congregational committee comprising the heads of families and the elders. Two local churches, the MacFarlane Church (1910) and St. Columba's Church (1929), became self-supporting. They became the Eastern Himalayan Presbytery with the name Eastern Himalayan Church Council (EHCC), which later joined the Presbyterian Church of India in 1905. This led to the formation of United Church of North India in 1924 (Perry 1997:46).

## 2.8. CONCLUSION

Kalimpong was recognized as a town in 1931; its municipality was established in 1945 during the British control in India. The town of Kalimpong became a 'contact zone' between the modern states of Nepal, Bhutan, and China with the initial silk and wool trade between Tibet and China in the 1950s. At the micro-level during the 1950s, there were tensions between India and China, and the Chinese flooded into Kalimpong. In 1957, Jawaharlal Nehru, in conversation with Zhou Enlai, described Kalimpong as a 'nest of spies' (Viehbeck, M. ed. 2017:4-5). Kalimpong was an important trade route for Lhasa for both India and China. Two problems became economically crucial in connection with Tibet that resulted in the Chinese invasion in the 1950s; the PLA's presence in the Tibet region brought food shortages, creating inflation, and an American trade embargo of communist China affected Tibet's wool exports (Poddar and Zhang 2017:153). In response, China, in 1952, transported rice from China to Tibet via Kalimpong (Goldstein 2007:259-260). This resulted in Kalimpong becoming the headlines in the *People's* (Chinese Newspaper) in March 1955 (Poddar and Zhang



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Concurrently, the spiritual movement also flooded into the whole Eastern Himalayan region with the spiritual revival in Kalimpong. The battle-field to mission-field was not possible if God's grace did not prevail in the Kalimpong hills. Leaving aside a detailed description of the political situation and refocusing on the spiritual movement, Kalimpong was also a hub of God's missionaries. Many schools were opened to educate the locals in Western literature and the Bible became the source of inspiration. Many souls accepted Christ through the Kalimpong revival movement, which gave locals hope to live as the apostles lived and to transform their lives. However, the unified spirit fragmented gradually and the Kalimpong revival movement lost its momentum in both writings and narratives.

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# FROM SPIRITUAL FAITH TO CHURCH: THREE WAVES OF REVIVAL

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The Kalimpong Pentecostal Movement is known as the greatest revival movement and some referred to it as the 'Jerusalem of the hills'. The unnoticed Kalimpong Pentecostal movement of the 1940s spread the fire of the Holy Spirit throughout the hills and was considered to be the powerful revival of the Eastern Himalayas. Nepali speaking Kalimpong town is also known as a 'contact zone' connecting the different sub-states and states of the Himalayas (Viehbeck 2017:4-5). During the British occupation in Kalimpong, the Holy Spirit was witnessed by 'many' who saw it with their own eyes.

*"Things we have heard and known things our ancestors have told us. We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done" (Psalm 78:3-4).*

The historical event of the Kalimpong revival of the 1940s is fading and is unnoticed by new generations of the 21<sup>st</sup> century, with the loss of many prominent people who were directly involved in it. These people very rarely or did not even document these historical events and pass them on. As a result, new generations ignore history and the absence of resources. All the old generations have the facts in their minds but rarely attempt to pass them on



orally. There is skepticism about how reliable the source is without any evidence linked to it. This results in contemporary scholars and historians standing on unsteady grounds that have rarely been explored.

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This chapter gives a detailed structure of a society turning to God's miracle, in which his Spirit was eager to dwell. The story of Salem Cot and the flying event by the spirit encouraged many peoples to visit Kalimpong during the revival conferences. This led many to aspire to spiritual growth and wholeheartedly begin to seek God's presence. Jesus said, "*did I not tell you that if you believed you would see the glory of God*" (John 11:40). Thus, this chapter illustrates the historical events of Kalimpong that encourage the past, present, and future generations to see the glory of God. There were three waves of revival that took place in Kalimpong touching each generation and in some cases the same generation witnessed all three waves.

3.1. THREE WAVES OF REVIVAL



wave of revival (Author's conceptualization)

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The first wave was limited, but people started to genuinely repent their sins. This led them to gather to seek God's presence and a revival for all the people of the hills. Prominent speakers from the intra-state level also encouraged building their faith in God and Christianity to become successful in the region of Kalimpong. The second wave was a powerful movement and the manifestation of the Holy Spirit was visible to both believers and non-believers. In the third-wave, the blazing fire that took place during the second wave of revival spread to the entire hills. There were 2,376 baptized Christian in Kalimpong in 1915 and, by the middle of the century, the number went up to 3,593, of which 1,128 were in the Kalimpong town congregation and 2,465 in Kalimpong district (Perry 1997:47).

### 3.2. FIRST WAVE OF REVIVAL (1920S TO 1930S)

The older generation had witnessed the revival from time to time at the MacFarlane Church. And as per their experiences, the holy revival began in 1919. Kalimpong had become a hub of Christian missionaries apart from Scottish missionaries. The biography of the prominent Indian evangelist/preacher, Sadhu Sundar Singh, shows that he travelled thirty miles to Darjeeling from Ilam (Nepal) on June 9, 1914. Tharchin asserts that Sadhu Sunder Singh arrived at Ghoom with the intention of going to Tibet (Anonymous 1975:51). After his release from the persecution with leeches at Ilam jail for preaching the gospel in Nepal, he stayed at the residence of the Tibetan Christian Gergan Dorje Tharchin in June 1914 in Kalimpong. Tharchin was a graduate of SUMI and was a Tibetan instructor who became a mission press employee to publish Tibetan news (Sharma 2017:35). Sadhu and Tharchin tried entering Tibet via Gangtok (Sharma) on June 25, 1914. However, they waited for eight days in Kalimpong, but were not granted permission to enter Tibet via Gangtok. In Kalimpong, from 1925 onwards, the first Tibetan





newspaper “*Melong*”<sup>2</sup> was published under the editorship of Gergan Dorje Tharchin (who grew up in Himachal Pradesh). *Melong* was the only newspaper from Kalimpong brought into Tibet almost every month from 1925 until 1963 and the Dalai Lamas (13<sup>th</sup> and 14<sup>th</sup>) were subscribers and sponsors to it in Tibet. Its purpose was three-fold: cultural, journalistic and evangelistic (Anonymous 1975:154). Tharchin’s letter to Appasamy on December 2, 1949, gives an account of Sadhu Sundar Singh’s visit to his house in 1914.<sup>3</sup> Then they both tried to enter Tibet via Sikkim but had to return to India. The Nepali Christian magazine *Navikaran*<sup>4</sup> (2009) also contained Sadhu Sundar Singh’s account of his preaching on June 21, 1914, at MacFarlane church when he was in Kalimpong.

The mission of the English Christian missionary Cecil Henry Polhill was to go to China but he came to Kalimpong first in 1895 to assist at the Tibetan border. Later, Rev. Polhill donated his house for preaching for Tibetans, which was known as ‘Polhill Hall’ and lies at the center of Kalimpong. When he visited Kalimpong in 1926, he was considered as one of the seven stars by the China Inland Mission. He had Tibetan tea and food with Tarchin’s family who were residing at Polhill Hall. Polhill worked as a missionary in western China, Darjeeling, and Kalimpong (Anonymous 1975:144-145). From

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<sup>2</sup> This was his third attempt. First was during the Russia-Japanese War [1903-1904] with the name ‘Ladakh Akhbar’ from Leh, Ladakh, by a Litho Printing process for two years and the second was 1910-1911 China-Tibetan mixed newspaper for a year.

<sup>3</sup> A. J. Appasamy, in a biography, on Sunder Singh recounts the meeting between Sadhu Sunder Singh and Tharchin in Simla bazaar (Vide first edition, 1966, P.36, by the Christian Literature Society, India). This narration needs clarification as under.

<sup>4</sup> magazine, ‘*Navikaran*’ [ed.] by Rev. Ruel Pakhrin [2009]





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FIG.4. MacFarlane Church (late 1960s) (Source: Author)



*Myrmis*

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1926 to 1927, he worked with David Macdonald, Tharchin, and Graham in Kalimpong. When Tharchin visited Lasha in late 1927, he took a letter from Polhill-Tuner to the Dalai Lama requesting his permission to visit Tibet (Marshal 2005:408). Rev. Polhill sent a new magic lantern to Dr Graham to utilize for the ministry amongst the Tibetan people which was later passed on to Tarchin for the same purpose.



**FIG. 5.** Polhill Hall, where the prominent people resided (2018). (Source: Author)

In 1923, the Finland missionary Anna Kempe started preaching the gospel amongst the Tibetans at Polhill Hall in Tin Dhurao of the Mission Compound, Kalimpong. Tharchin describes Miss Kempe (Ani meaning nun) (Anonymous 1975:33). The missionary Miss Philip was running Abha Hotel's Homes and was working with children to spread



the gospel of Jesus. They managed their time for prayer sometimes at Polhill Hall and sometimes at Abha Hotel. A few other local Christians also joined them in prayers but due to the language barrier and societal status, it was limited to a small group. More number of Nepali communities were accepting Christ day by day. Similarly, Lencha communities were on the mission to evangelize in Dapong and Kalimpong (Perry 1997:60). It has been testified that the preaching of revival took place from the year 1919 onwards at MacFarlane church building.

Miss Anna Kempe worked for forty years in India. She lived as a little girl in a small village that belongs to the church of Munsala in Nykarleby, Finland. Her first mission lasted for seven years and she returned to Finland to gather money for a second mission. The second visit lasted for more than thirty years and she built a missionary station at Pedong.



Anna Kempe with Margaret Tharchin (Source: Anna Kempe's diary)





**FIG. 7.** Anna Kempe with Ester (Source: Anna Kempeboken)

After experiencing new life and the baptism of the Holy Spirit, an old man named Mr Issac (*Isaac Bajae*; father of James Isaac) came to settle at Pedong after he retired from the Indo-Tibetan trade agency. He had received the blessing and experience from the Lachen Lachung’s Finnish mission. By the time Mr Issac retired and returned to Pedong, Miss Philip had already passed away, and Kempe had left Polhill to join the Bhutia community at Tin Chulae in Pedong. Anne

1949 was an Evangelical Free Church missionary in the Tibetan community later in Pedong. In 1925, she



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experienced Spirit Baptism and started ministering in the Pentecostal mission (Hamalainen 2010:53). She retired from her mission in 1940 (Mukhia 2017:103). Her work was continued by other Finnish missionaries, namely Miss Signe Back and Miss Frida Genberg, after ten years in 1950, but the mission could not be sustained. In the meantime, John Gurung (D.B. John), member of Full Gospel Pentecostal Church started a church in Algarah (Perry 1997:86).

It has been testified that the preaching of revival took place from 1919 onwards at MacFarlane church building. Since believers were awake in their spiritual realms, their spiritual eyes were open to see the word of God according to the Spirit of the Lord. During the 1930s, some elders of MacFarlane Church gathered for prayers after the church service in the forest, seeking revival, resulting in both locals and foreigners juxtaposing the spiritual benefits.

### 3.3. SECOND WAVE OF REVIVAL (1935S – 1950S)

#### 3.3.1. SADHU K. P. TIWARI

During the 1930s, some elders from MacFarlane Church regularly gathered for prayers after their church service in a nearby forest, seeking Holy Spirit guidance. In 1935, the preaching of repentance was proclaimed at MacFarlane church by evangelist Sadhu Kamal Prasad Tiwari (Garwal) who was from Allahabad (Uttar Pradesh). He was a Brahmin convert from an elite family whose family background was harsh. “His father tried to kill him by poisoning him food, but miraculously, Sadhu was unharmed. He was also trampled by his father’s elephant but God saved from all imperilment.” This was his testimonial during his sermon at MacFarlane Church for a gram. When he preached the Word of God, the presence of God was felt powerfully and many were healed in the name of Jesus. People who were brought on stretchers went back home



walking freely. Thus, the presence of God was felt powerfully in Kalimpong and people started to revive spiritually.

2.3.2. SADHU D. B. JOHN

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Dhan Bahadur Tamang from Chhota Bhalukhop was under school teacher training at Scottish Universities Mission Institution (SUMI) of Kalimpong. He left the training and aspired to become an evangelist at a young age. He was from a Buddhist family. After learning that Dhan Bahadur Tamang embraced Christianity, he was humiliated and persecuted by his family members along with the judiciary of that time. He was unclothed and beaten and no one came to rescue or defend him. At last, those persecutors gave up against his belief but his parents boycotted him. Later, he came to be known as Sadhu D. B. John who became a well-known preacher in Hindi, Nepali, English, and Urdu languages. A Christian scholar Late James P. Despande testified that Sadhu D.B. John was well versed in Biblical knowledge. Rev. Ruel Pakhrin (2008) also wrote '*Bhulna Nasakiney D. B. John; Ek Nepali Rastiya Sadhu*' (Unforgettable D. B. John; A national Nepali saint).<sup>5</sup> Another textbook, apart from the Bible, which Sadhu D.B. John admired reading during his life was "*A Compendium of Christian Theology*" (1875) written by William Burt Pope.

Sadhu D.B. John left the hills and moved towards the plain area to spread the gospel of God. While travelling to different places in plains, he learned the Words of God, taught to others, and later, he got filled up by the fullness of the Holy Spirit. After getting baptized by the Holy Spirit, he also received the gifts of the Holy Spirit. Later, Sadhu D.B. John came back to Kalimpong in 1940 and



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began to preach the gospel, sometimes with Mr Liladhar Sharma at *Haat Baazar* (Kalimpong vegetable market). Sadhu John was also leading the prayer fellowship at different houses - the Word of God preached by him was powerful and effective, which led people to gather every night to hear the truth. People cried, repenting with the power of the Holy Spirit. Every night fellowship increased. <sup>5</sup> Many had to finish their house works on time to attend the prayer services. They lightened the torch to travel to distant houses for a prayer gathering. The prayer fellowship mostly went on for twelve hours from 6 pm to 6 am. Sadhu John was tired owing to hectic schedules, but people were enthusiastic to worship God and continued to gather every night wherever the meeting was set.<sup>6</sup> They were attended not only by the believers to see miracles, but many nonbelievers also saw the amazing works of God and were startled. While some had come to argue and some drunkards were seen stoning the houses where fellowship was going on, they were unable to stop the prayer fellowship.

During 1946, when Sadhu D. B. John was preaching a sermon at the house of Mr. Lha Tshering Simick, a believer like Mr. H. B. John accepted Christ and, in the same way, in 1950, Mr. Mika Hang Subba accepted Christ through him. The time went by and D. B. John became known as Mr. White because of his old age with grey hair. He had been playing Hawaiian guitar and always encouraged others to love Jesus Christ, sometimes by singing carols alone during Christmas Eve. It was not an easy task for Sadhu John alone to run the daily prayer fellowship. After finishing the journey of Christian life, Sadhu D. B. John died in August 1970 in Kalimpong.



Folder: Jubilee Kalimpong Pentecostal Movement, [1940-1944],  
usade Kalimpong, 1992

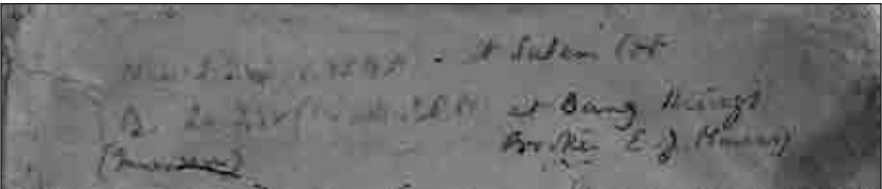


3.3.3. SADHU E. J. MESHI

At an early age, when Sadhu John left Kalimpong and went to Gorakhpur, Uttar Pradesh, for evangelism, he met Sadhu E. J. Meshi.

He informed him about the works of the Holy Spirit in Kalimpong and also suggested that Sadhu Meshi joins him. Sadhu Meshi arrived at Kalimpong in 1939 after meeting Sadhu D. B. John at Gorakhpur.

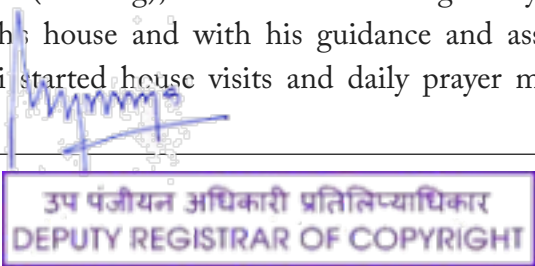
During that time, a preacher traversed to different places on foot. He began to teach immersion baptism to the believers of Kalimpong. This was new to them because of a sprinkle of baptism being limited to the Presbyterian faith (Church of Scotland denomination), and when Sadhu Meshi baptized some Christians in 1941, those Christians were threatened to be expelled by the Church committee (Perry 1997:58).



**FIG. 8.** Front page of Late Tshering Dhandup’s Bible (Source: Author’s collection).

The above figure shows that Sadhu E. J. Meshi arrived at Salem Cot on September 2, 1942, and he baptized Tshering Dhandup by immersion at Dang on September 20, 1942, at 2 pm. This led to a split among members at MacFarlane Church (*Thulo Girja*) and the expelled believers intended to form a new fellowship group with the same understanding and faith. By the grace of God, he met

Mr. Tshering Elijah (Tamang), the resident of Bong Busty. While at Elijah’s house and with his guidance and assistance, Meshi started house visits and daily prayer meetings.





In every home and every meeting, he preached repentance, new life, baptism of the Holy Spirit, and gifts of the Holy Spirit.

*Tenzing Elijah* also had a strong belief and interest in living a Christian life. One day, he won a British lottery from Calcutta Rangers Club for the amount of ₹38 Thousand. He spent his award to buy his house at Bong Busty and the rest was spent to print good new tracts in both English and Tibetan languages. Many Christian Sadhus had been visiting T. Elijah's house during that period and he also went to places such as Garawal, Vakshu, Deradhun, and Burma to preach the gospel. He had told his family that he met Sadhu Sundar Singh at Yatunka (Tibet) when he was 22 years old. Other modes of preaching gospel came via Kurseong Radio Station that was formed on June 2, 1962. T. Elijah was invited weekly during 1962, 1963, and 1964 for sharing good news gospel through radio broadcast.



T. Elijah in front of Full Gospel Pentecostal Church (1950s)



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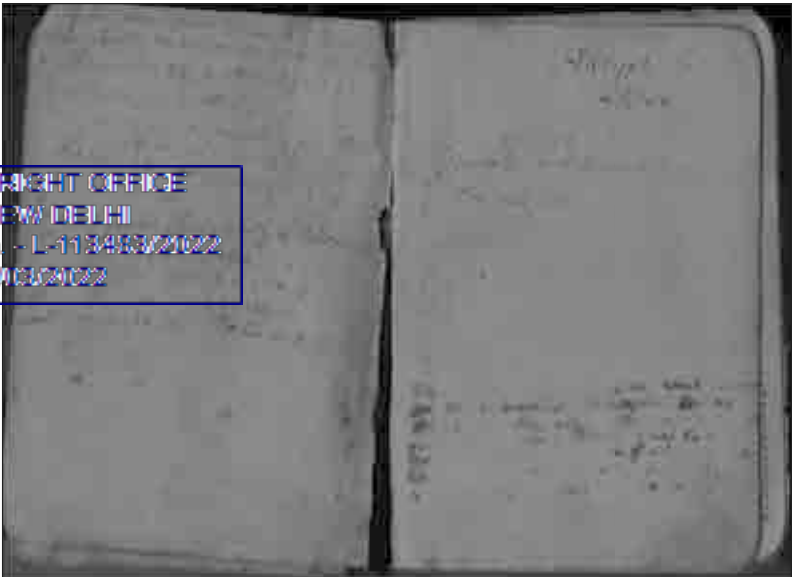


FIG. 10. Late Tenzing Elijah’s Bible notes - inside front cover page (1954)



ha Tenzing baptizing believers (1950s)

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FIG. 12. Late Pastor Matthew Subbal baptizing believers (1950s)



believers being baptized at Dang Busty (1950s)



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FIG. 14. Believers being baptized at Homes (1950s)



1. Elijah baptizing believers at Bong Busty (1950s)



*[Handwritten signature]*

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**FIG. 16.** Now pond where baptism was given by Tenzing Elijah at Bong Busty (2019) (Source: Author)

In 1942, for the first time, Sadhu Meshi teachings of “immersion baptism” took place at Mongbol busty. It was during the monsoon season. Sadhu Meshi baptised many believers, including Matthew Subba (also known as Matthew Mama) who was the former ‘Pastor’ (hereafter Rev. is used) of Kalimpong Full Gospel Pentecostal Church. After the baptism, all believers went to the house of Laden Tshering (*Dang Bajae*) at Mongbol Busty for a love-feast. This news of ‘immersion baptism’ was not acceptable to the Presbyterian faith at MacFarlane Church. According to their norms, the Kirk session restricted those members to attend fellowship at MacFarlane Church who had participated in ‘immersion baptism.’ Two elder leaders requested the Kirk session not to restrict their Church memberships, notwithstanding they were compelled to leave. At last, the restricted members formed an independent group for prayer fellowship. At that time, S. Targain was serving as a shepherd-ship at MacFarlane Church, though being under the Scottish Missionary, Rev. Targain





sympathized with the restricted believers. Those restricted believers did not stop to pray even after being outside the church guidance and continuously met anywhere they wanted. The prayer fellowship was regularly house-to-house of Rubda Karthak (*Salem cot.*), I. Lijian (*Bong Busty*), K. Singh Sodemba (*Dr Graham's Homes*), Ima Tshering Simick (*Dr Graham's Homes*), Chumbi Chiring (*Gompa*), Dr Rongong (*Dang busty*), Stanley Robbins (*Dr Graham's Homes*), etc. However, from early 1942, the restricted believers decided to gather at the house of Rubda Karthak, known as Salem Cot at Primtam Road, Kalimpong, which was located in the middle of town and was easily accessible from all sides. Salem Cot was looked after by Rubda Karthak's 4th daughter (Mini Karthak Dhandup) and son in law Tshering Dhandup, who wholeheartedly served the believers who gathered for prayer and worship.



Cot at Primtam Road, Kalimpong (2018) (Source: Author)



Thus, Salem Cot became the hub of new believers for gathering every evening and even holding Sunday services. Meanwhile, Sadhu E.J. Meshi returned to the plains and Rev. William Rajendram came to guide those Christian believers from Madras. The immersion baptism program started to expand from Monbgol busy, sometimes reaching Bong busy.

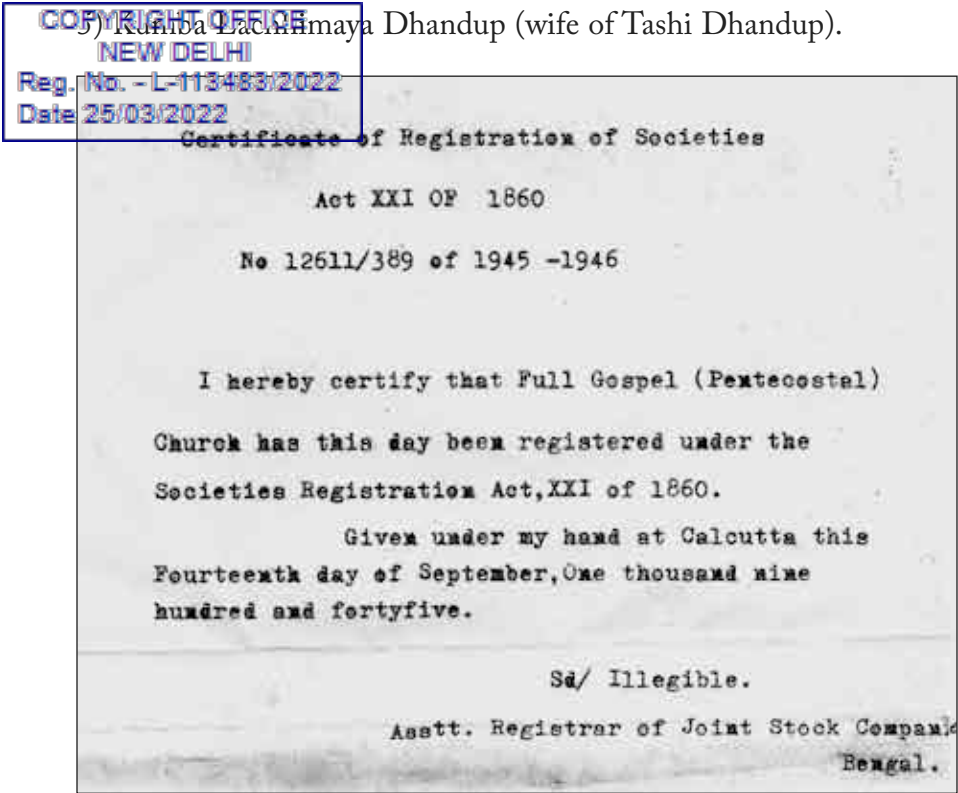
Day by day, the more number of believers started gathering at Salem Cot seeing the manifestation of Jesus Christ in every prayer fellowship. The need for a big room or hall became urgent. Thus, newly converted Pentecostal faith believers started praying for the land where they could build the church. By the grace of God, Late James Rubda Karthak's (*Lepchas*), whose youngest daughter Kumba Lachimaya Dhandup and son in law Tashi Dhandhup saw the community's desperate need in a church building, decided to gift the land for building the church, which is still known as Kalimpong Full Gospel Pentecostal Church.



ni Karthak Dhandup and Kumba Lachimaya Dhandup in in the 1930s.



Late James Rubda Kharthak had two sons namely:1) Latuk Tshering, 2) James I. M. Karthak and five daughters namely:1) Hannah Betti (wife of Laden Tshering), 2) Rael Betti (wife of L. T. Simick, 3) Mini Karthak Dhandup (wife of Tshering Dhandup), 4) Eja Betti, and 5) Kunba Lachimaya Dhandup (wife of Tashi Dhandup).



**FIG. 19.** Certificate of Registration of Full Gospel Pentecostal Church (1945)



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### 3.4. REGISTRATION OF A NEW CHURCH BUILDING AND PASTORSHIP

#### 3.4.1. REV. WILLIAM RAJENDRAM (FIRST PASTOR OF FGPC 1942-50)

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Rev. William Rajendram, originally from Madras, was ministering as first pastor at Salem Cot to lead Christian believers in prayers and fellowship. Rev. Rajendram continuously encouraged new believers to take immersion baptism. Many believers, including Sinimith Sada (Roy), had taken baptism in 1942 in the small pond at Bong Busty, which still exists today. In the meantime, he went back to Madras and came back to Kalimpong with his wife. The prayer fellowship, which started in 1942, continued at the same place at Salem Cot, where Rev. Rajendram and his wife were also accommodated. Believers started to collect offerings with prayers to build a wooden church with a bigger space for fellowship. On September 14, 1945, the new church was registered with the nomenclature “Full Gospel Pentecostal Church” owing to the great effort and wisdom of Rev. Rajendram.



*[Handwritten signature]*

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Registered under Act XXI of 1860

MEMORANDUM OF ASSOCIATION

1. The name of the Society is FULL GOSPEL (PENTECOSTAL) CHURCH
2. The Registered Office of the Society is situate at KALIMPONG District, Darjeeling in the province of Bengal.
3. The objects for which the Society is established are:-
  - (a) To establish Churches in the towns and villages which shall be self-supporting, self-governing and self-propagating.
  - (b) To open Bible School and to train candidates for the Christian Ministry.
  - (c) To publish and to distribute both English and Vernacular Full Gospel Pentecostal literature.
  - (d) To preach the Gospel to the unconverted.
  - (e) To provide fellowship and instructions for all believers by establishing other Christian Institutions as necessitates arises.
4. The names, addresses and descriptions of the present members of the Executive Committee (or Governing Body) are:-

Name	Address	Description
1. William Rajendram (Pastor)	Full Gospel(Pentecostal) Minister Church.Kalimpong	
2. Tshering Dhamsup (Secretary Treasurer)	Salem-Cot,Kalimpong	Service (Clerk)
3. Temzing Elijah	Bong Busty,Kalimpong.	Evangelist
<del>XXXXXXXXXXXX</del>		
4. Mathew Subba	Mission Compound, Kalimpong.	Clerk
5. Chumbi Chairing	C/O Gempu's,Kalimpong	Baker & Farmer.
6. Jehu Henry Gurung	C/O Anderson Office, Mission Compound, Kalimpong.	Teacher
7. Passang Andrew Tshering	C/O Salem Cot, Kalimpong	Mechanic & Motor Driver.



tratio paper of FGPC with British India Government

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Date 25/03/2022

We, the undersigned, are desirous of forming a Society in pursuance of this Memorandum of Association.

Signature	Address and description of the Signatory
Rajendram	Full Gospel (Pentecostal) Church, Kalimpong. Minister.
2. Sa/ Tshering Dhandup	Salem Cot, Kalimpong. <i>Service church</i>
3. Sa/ Tenzing Elijah	Bong Busty, Kalimpong. <i>Evangelist</i>
4. Mathew Subba (Sa/)	Mission Compound, Kalimpong
5. Chumbi Chiring (Sa/)	C/O Gempu's Kalimpong. <i>Bank</i>
6. Sa/ John Henry Gurung	C/O Anderson Office, Mission Compound, Kalimpong. <i>Teacher</i>
7. Sa/Passang Andrew Tshering	C/O Salem Cot, Kalimpong. <i>Minister, Mission Compound</i>

Name, Address & Description, of the witness

No.1. Sa/ Laden Tshering, Minerva Lodge, Dang Busty, Kalimpong Contractor.

No.2. Sa/ JAMES I.M. KARTHAK, C/O Salem Cot, Kalimpong. Govt. Service.

Dated this 10th day of September.

1945

FIG. 21. Registration paper with committee members and witness (September 10, 1945)

The following members were present during the ceremony dedicated to rectifying and validating the church registration: William Rajendram, some other members, such as Secretary - cum - Treasurer Tshering Dhandup, Tenzing Elijah, Matthew Subba (known as Matthew Mama), Chumbi Chiring, Passang Andrew Tshering, and John Henry Gurung (also known as Little John / *Slang* Hatti). Two witnesses for this church registration (building) were the Dang Busty, namely Laden Tshering (*Dang Bajae*) and of Salem Cot, James Ismael Karthak (*Lulu Babu*).



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**FIG. 22.** Pastor William Rajendram (First Pastor of Full Gospel Pentecostal Church) (late1940s)



Mr William Rajendram (First Pastor of Full Gospel Church) (late1940s)

*William Rajendram*

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During the shepherdship of Rev. Rajendram, the fourth daughter of Mini Dhandup died at Salem Cot at the young age of 28 years old. Tashi Dhandup, who was working at External Affairs of the Government of India, and his second wife also left Kalimpong. After that, Rev. Rajendram left for Madras. Eventually, without strong and dedicated leadership, the church gradually lost its momentum of enthusiasm for prayers and fellowship.

#### 3.4.2. REV. MATTHEW SUBBA (SECOND PASTOR OF FGPC, 1950-58)

After migrating to the newly built church building, Rev. Rajendram did not stay at Kalimpong for a long period and left for Madras. Moreover, in 1950, the Pentecostal movement was somewhat low profile and its testimonials were not taken seriously by believers and non-believers alike. Therefore, the members of the church unanimously voted Matthew Subba (known as *Matthew Mama*) to serve as a pastor of Full Gospel Pentecostal Church, Kalimpong. Matthew Subba had one son and three daughters. Sadhu Meshi baptized him in 1942 at Dang Busty and he was also prominent in leading the fellowship at that time.



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**FIG. 24.** Rev. Matthew Subba, H.B. John, and Lha Tshering Simick (early1950s)



A handwritten signature in blue ink, appearing to read 'M. S. Singh', is written over a horizontal line.

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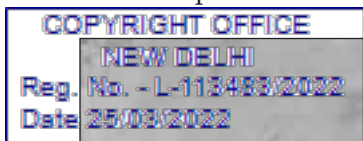


**FIG. 25.** [left to right] DSK, Matthew Harkabal, Rev. Matthew Subba, and L.T. Simick (1950)

From 1950 to 1958, Rev. Matthew Subba (*Matthew Mama*) served God as the shepherd of Full Gospel Pentecostal Church. At that time, half of the Church room was given for fellowship and another half was allocated to Rev. Matthew Subba for as his residential quarters, God's presence was manifested within the walls of the new church every Sunday, the number of Church members increased. A breakdown of the wall separating the room was necessary.



However, owing to his personal and family issues, Rev. Matthew did not continue at the church after eight years of serving but left Full Gospel Pentecostal Church and went to MacFarlane Church for fellowship.



**FIG. 26.** Kalimpong Full Gospel Pentecostal Church during the 1950s

### 3.4.3. CHURCH UNDER DIFFERENT LEADERS (1958 TO 1964)

After Rev. Matthew Subba's departure to MacFarlane Church, the Full Gospel Pentecostal Church was led by T. Elijah with the help of Laden Tshering.



A handwritten signature in blue ink, appearing to read "M. Singh", written over a blue line.

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**FIG. 27.** Hannah Betti, S. Roy, and Laden Tshering (1960s)

During that time and with the recommendation of Rev. Kurian Thomas, who was also known as Billy Graham of India, the evangelist Bhai Prabhu Charan from Itarsi (Madhya Pradesh) came to Full Gospel Pentecostal Church as a speaker. But the Church was divided in 1962 and tensions broke out amongst believers, forcing evangelist Prabhu Charan to return back to Madhya Pradesh.



*Handwritten signature in blue ink.*

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**FIG. 28.** Kalimpong Full Gospel Pentecostal Church with P. S. Samuel (1950s)

The spiritual tension was not only limited to the Kalimpong Full Gospel Pentecostal Church. In 1962, the world was in chaos because of the ideological confrontation between the then USSR and the USA manifested in the form of Cuban Missile Crisis (October 1962). The ideological tension between the communist and democracy blocs was most visible in third world countries. Moreover, Kalimpong was engulfed in fear too with the sudden Chinese attack in 1962 via Northeast India, triggering the-India China war that led to the Chinese army advancing into Indian Territory as far as Tezpur, Assam.

However, in 1962, when the Church was engulfed in all the tension, brother B.K. Nicholas visited Full Gospel Pentecostal Church. He provided prayer support. Almost for six months, the church was with the healing efforts of Lha Tshering Simick (*Gai* are was unification amongst the believers. This led Lha



Tshering Simick to shepherd the Church for a few years. Because his house was located in Dr Graham's Homes area, far from the Full Gospel Pentecostal Church, it was difficult for Lha Simick to run the Church. Other prominent believers who shepherded the church were Adam Simick (Denmark), John Henry (from Kaseem near Kalimpong), Timothy Darji, Bijay Kumar Basnet, David Dutta, B. K. Nicholas, Matthew Harkabal, and William Rajendram (his second time). Prominent women, engaged in the study and preaching of the Bible, such as Meybird Karthak (*Dang Buju*), Basanti Kharthak and Mary, and foreign missionaries, such as Gracy Walter, Ester Fredrich, Ms Singlers, Adam, etc., including Indian intra-state preachers, such as N. K. Dutta, Khurian Thomas (Madhya Pradesh), P. S. Samuel, etc., were all prominent figures leading the church.

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इश्वर दृष्टि डालिये

## मसीही सम्मेलन

१७वां वार्षिक मसीही सम्मेलन,  
१७ अक्टूबर से २४ अक्टूबर १९६५ तक।  
पेन्टीकॉस्टल चर्च, देशबन्धुपुरा, इटारसी के भव्य  
शामियाने में।

“विश्व विख्यात प्रचारकों के प्रवचन।”

अभी से अपने आने की सूचना दें।

पास्टर कुरियन थॉमस  
पेन्टीकॉस्टल चर्च  
इटारसी (म. प्र.)



ntecostal seminar organized by Rev. Khurain Thomas at  
ya Pradesh (October 17-24, 1965)

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### 3.5. THIRD WAVE OF REVIVAL (1960S TO 1970S)

#### 3.5.1. REV. S. SODEMBA (THIRD PASTOR OF FGPC, 1964-1977)

In 1964, Subhang Sodemba was voted as a pastor of Full Gospel Pentecostal Church. During that time, Rev. Sodemba was also working in Dr Grahams' Homes Store Office. Later, he left his official position and fully dedicated himself as a shepherd of Full Gospel Pentecostal Church. In 1970, Rev. P.T. Samuel from Ranchi came to Kalimpong (FGPC) and anointed Jai Pual Rai as an evangelist for the Church. From 1972 onwards, Jai Paul Rai continued as the co-pastor of Full Gospel Pentecostal Church. Church memberships were growing and, in 1972, the Church building was reconstructed.



(left to right) Rev. Subhang Sodemba, Mr Laden Ramu (Raipur), and Rev. B. S. Cargey



The fire of the Holy Spirit continued to work during the time of Rev. Subhang Sodemba, but, in 1977, the church was divided again, and Rev. Sodemba resigned from his position of shepherd-ship at the FGPC. From May 1977, he continued his Children Faith Home and also started his new Kalimpong Pentecostal Church. After Rev. Sodemba left FGPC, the shepherd-ship was handed over to Rev. Jai Paul Rai. Because of Rev. Jai Paul Rai senility, the church believers were concerned about the quality of shepherd-ship and sent youth leader John Baraily to study for a Bible College degree for three years. After he came back in June 1992, he worked at FGPC as a co-pastor for a few years.

### 3.5.2. REV. JAI PAUL RAI (FOURTH PASTOR OF FGPC, 1977-2005)

Rev. Jai Paul Rai was born on January 22, 1923, at Sakyong Busty, Kalimpong. After his schooling at St. George School, Pedong, he joined the British Army in 1940. He fought in the World War II (1942-1945), battling against the Japanese Army. After his retirement from the military, he joined the Police department in 1956. However, the wave of spiritual revival also touched him and he decided to take 'immersion baptism' in 1966. In 1967, Rev. Jai Paul left Pedong with his family and resided at Kalimpong attending fellowship at Full Gospel Pentecostal Church, Kalimpong. It was during the early 1970s when P.T. Samuel from Ranchi came to Kalimpong (FGPC) and prophesized for Jai Paul Rai to shepherd the church. Without any hesitation, Jai Paul Rai accepted the calling of God. Many miracles were witnessed during the shepherd-ship of Rev. Jai Paul Rai.



*[Handwritten signature]*

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**FIG. 31.** Rev. Jai Paul Rai at Renock (Sikkim) (February 4, 1974)

In 1974, a resident of Simick Gaon (Kalimpong) named Esther Simick was suffering from the paralysis and heard her husband Joshua Simick's premonition, that 'if she will be healed, they will be ready to accept Jesus Christ in their life.' Rev. Jai Paul Rai, with the guidance of the Holy Spirit, went to her house to preach the gospel and prayed for her healing. After a few days, she was cured and they were saved by the truth of Jesus Christ. Many healings were witnessed, not to mention Jai Paul Rai's shoulder, which was also dislocated during the ceremony, but was healed after the prayer.

Believers were startled after witnessing many miracles and praised the powerful presence of the living God. Jai Paul Rai served the living God as a shepherd in the FGPC (Kalimpong) for 28 years and on August 16, 2005, leaving a good example of the (John 1:12). However, after his tenure, the spiritual slowed down. The manifestation of the Holy Spirit





was seen more in other parts of the region than at the Kalimpong Full Gospel Pentecostal Church. These have resulted in further division of the church's congregation and decreased the enthusiasm in spiritual revival.

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### 3.6. FIRE OF REVIVAL

There were witnesses of real fire seen from time to time by many at the rooftop of the Salem Cot when consistent prayers were going on. In 1942, at the house of Stanley Robbins, Yunas Sada (brother of S. Roy), prophesied that Britain will win the war against Germany and Japan. The prayers were so powerful in those days of the world's conflagration that one night, the house of Sister Songmit Dhandup's "Salem Cot" (Primtarn Road), shook heavily during the prayers. In 1947, Jordan C. Khan, an evangelist preacher from Punjab, arrived in MacFarlane and began his teachings of the 'blood of Christ', 'repentance', and 'born again'. This threatened Pastor Targain, and resulted in him stopping attending the meetings, which gradually led to a split at MacFarlane (Mukhia 2017:104). One time, at 9th mile Kalimpong, at the house of Rev. Passang Targain of MacFarlane Church, Sadhu D.B. John was seen dancing in the fullness of the Holy Spirit and his feet were above the ground lifted with the power of the Holy Spirit.

A believer namely John Henry Gurung, (also known as *Little John* / Slang *Hatti Kaney*) was teleported 1 km from Mission Compound (presently near to T.B ward hospital) to Salem Cot at Pritam Road, Kalimpong. He was a school teacher by profession and a first committee member of Full Gospel Pentecostal Church during registration. According to John Hendry, he did not feel ~~uncomfortable~~ to attend the prayer meeting, while the Spirit teleported (im to fly) almost 1 km from Mission Compound to



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**FIG. 32.** John Henry Gurung who was teleported to Salem Cot in the early 1940s

John Henry Gurung was in trance for almost one week at Salem Cot similar to the case of Apostle Paul.<sup>7</sup> Rev. Reuben Rai (Kalimpong Full Gospel Pentecostal Church) says that in the early 1970s, he, along with Rev. Daniel Bardewa (Munsong Church) and Rev. Samuel Lepcha (Siloh Church, Singtam), stayed at Rehnock, Sikkim, accompanying Henry Gurung (Little John) for fellowship. During their stay, other believers shared with them that John Henry was teleported to Salem Cot as we find in the case of Apostle Philip.<sup>8</sup> Henry Gurung (Little John) lived a good Christian life and died in 1999.

The spiritual revival took place not only during the 1940s, but also extended to the late 1960s and early 1970s. In 1969, a believer named John Lal Tamang from Tirpai dara, Kalimpong, who was the youngest son of Harkabal Matthew, went to Nagaland and was involved in the revival, filled with nine gifts of the Holy Spirit.<sup>9</sup> After he returned to



2, 8-1)

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Kalimpong Full Gospel Pentecostal Church, John was accompanied by his colleague Reuben Rai (Pastor of FGPC Kalimpong) and traveled to different parts of Sikkim (Sikkim was a sovereign state under Chogyal dynasty). John Lal's gifts of healing and prophecy were widely known to many believers during these periods. Once, Bijay Kumar Basnet of Omega Church (then Full Gospel Pentecostal Church, Sikkim) sent a telegram in the early 1970s to Full Gospel Pentecostal Church, Kalimpong, requesting to send John Lal and Reuben to tackle the spiritual warfare. The telegram was entitled: "*Spiritual problem in the Church, Send John Lal and Reuben.*" After receiving the telegram, John Lal and Rueben traveled to Sikkim ministering nonbelievers accompanied by divine signs and wonders. John Lal was inspired and empowered by God. He was known for having nine gifts of the Holy Spirit. John had been prophesying almost all the time and all his prophecies came true. Apart from the interpretation of tongues, the acts of healing were seen wherever he was called for the ministry.



John Lal and Rueben Rai (1969)





**FIG. 34.** KPYJ (Kalimpong Pentecostal Yuwa Jhund) (1970)

Women such as Sundari Boju (Aunt of Roy) were prominent figures known as prayer warriors in this movement. This all shows the evolution of spiritual movement as in the days of the book of Acts. This is what was spoken by the prophet Joel: “In the last days, God says, ‘I will pour out my Spirit on all people.’”<sup>10</sup> For spiritual awakening, monthly journals such as *Satya Dudh* in Hindi and *Grace and Glory* and *Herald of His Coming* were also circulated during 1950s to 1960s. The cost of the journal *Satya Dudh* was ₹2.50. These facts inspired believers to stick to the word of God and enthusiastically walk the “kingdom of God”.



32; Acts 2, 17-21.

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### 3.7. CONCLUSION

Kalimpong Pentecostal revival gave spiritual lives to many by both charismatic practices and apostolic movements in establishing churches throughout the Eastern Himalayas. Christianity in the Eastern Himalayas and its Pentecostal revival, which took place during the years the 1930s to 1970s, have witnessed the powerful intervention of the Holy Spirit. It was the Kalimpong town at first that sparked the fire of Spirit in the entire region of the Eastern Himalayas and beyond. Kalimpong was under the influence of Sikkim, Bhutan, Nepal, and British India during the ages, adopting 'multiculturalism' from time to time. God worked on different levels at different time through the three waves of spiritual revival. Eventually, the process of revival slowed down, and the later generation could not emulate the momentum of the 1940s. It became history, passed orally from generation to generation. As the older generation passed away, this revival narrative has faded, leaving no clue as to what happened and how it happened.



A handwritten signature in blue ink, appearing to read "U.P. Singh", written over a faint grid background.

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GLIMPSES OF A REVIVAL  
MOVEMENT

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The believers of the past were neither forced nor misguided to repent or take baptism, but new repentant life was a primary condition for taking baptism. The repentance was seen with the hue and cry during those days. Fasting and prayer were also observed hand in hand. As it is witnessed in oral history one day, when a group of women was coming from the fellowship singing the Nepali song *Stuti Hos Stuti Hos! (Praise the Lord Praise the Lord)*, they also heard the voice of angels singing *Stuti Hos Stuti Hos!* from the sky. Miracles were common for believers at that time. Ornaments such as finger rings, bangles, necklaces, make-up, and lipsticks were not used. The clothing they wore was very simple and plain.

Every month at the *haat bazaar* (street vegetable market) they sang and preached the gospel of God. At that time, B.J. Pradhan from Tirpai dara, K.B. Pradhan from Tirpai, Rebu Karthak from mission compound, B.C. Simick from Lower Bong Busty, Ju Ribu from Sonada, Stanley Robbins from Homes, Pasang Hissey, and Liladhar Bajae, known to many believers for their hard and dedicated work, had taken pains in preaching the gospel of the kingdom of God. In this way, the revival was carried on and the blazing fire of the Holy Spirit was outpoured throughout the region of Kalimpong, er to its peripheries.



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**FIG. 35.** Believers' and their simplicity [holding Bible]

### ***Little Known of Little John***

John Henry Gurung was born on February 2, 1924, and died on September 1, 1999. He was a resident of Kaseem, who was a school teacher by profession and was ordained for preaching, most of the time at Pedong. An early photo of John Henry Gurung who was also known as Little John showed him with Sadhu D.B. John at Pedong.



*Myrmis*

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**FIG. 36.** John Henry Gurung (Little John) with H.B. John (with black sweater) and D. B. John (with guitar) at Pedong in the 1940s (Background of Anna Kempe house and gospel tracts on the table)

Pedong was also a place of Issac *bajae* (father of Late James Issac). Missionaries from Finland such as Miss Anna Kempe also lived there for Christ's mission for more than 40 years.



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**FIG. 37.** Miss Anna Kempe (left corner with black hat) and John Henry Gurung (in front of Late Miss Anna Kempe) in the 1940s

Miss Anna Kempe had served in Kurseong, Kalimpong, and later, at Pedong for almost 40 years, till her retirement from the Finland mission. Gergan Dorji Tharchin asserts that when Miss Kempe was a devoted godly missionary, she bought a piece of land above Pedong Bazar and constructed a house for residential purposes. No one who visited her left empty-handed and she used to go for long walks (Anonymous 1975; 128). John Henry Gurung (Little John) was a preacher motivated by Christ and worked in the ministry with Miss Kempe before she returned to Finland permanently.

Later John Henry Gurung began to reside at the Mission next to Anderson Office, Kalimpong. Anderson's office is located on the right side of the road on the way to the





Kalimpong hospital and was facing MacFarlane Church (Anonymous 1975:156).<sup>11</sup>

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Name	Address	Description
1. <u>Benadram</u> (Pastor)	Full Gospel (Pentecostal) Minister Church, Kalimpong	
2. <u>Full Gospel Church</u> (Secretary Treasurer)	Salem-Cot, Kalimpong	Service (Clerk)
3. <u>Tensing Eljak</u>	Bong Busty, Kalimpong.	Evangelist
<del>XXXXXXXXXXXX</del> 4. <u>Mathew Subba</u>	Mission Compound, Kalimpong.	Clerk
5. <u>Chumbi Chiring</u>	C/O Gempu's, Kalimpong	Baker & Farmer.
6. <u>John Henry Gurung</u>	C/O Anderson Office, Mission Compound, Kalimpong.	Teacher
7. <u>Passang Andrew Tshering</u>	C/O Salem Cot, Kalimpong	Mechanic & Motor Driver.

FIG. 38. Address of Late John Henry Gurung

Every evening, there was a gathering at a believer's house, mostly at Salem Cot, house of Tshering Dhandup from 6 pm onwards. The gathering for evening prayers was not new, as people had been gathering at Polhill Hall for the Tibetan mission during the first wave of revival. Likewise, people belonging to Lepcha, Nepali, and Bhutia gathered at the Salem cot after they were not allowed to participate in the congregation of the Presbyterian faith. The new Pentecostal faith accepted them and the motivated believers from the Christian life were full of the Holy Spirit, prophesying almost all the time. John Henry Gurung was one of them, who truly believed in seeking

let reads that the Anderson Office was the gift from Miss H.R. as a deaconess of the Church of Scotland and a lifelong worker of Christ's Kingdom. 1907.



God with all possibilities. They had fellowship at Kalimpong and its peripheries, with tract distribution and gospel songs entertaining the public with truth.

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**FIG. 39.** (left to right) Late John Henry Gurung, middle (unknown), and Rev. Gyanu Khawas (Mashi Mandali Church), Kashyem, Kalimpong

The above picture was taken after he went back to Kashyem and was an elder at Mashi Mandali Church. He served for more than 20 years after Algarah, Barmek, and lastly, Kashyem, according to Rev Gyanu Khawas. Rev Gyanu asserts that Late John Henry Gurung was approximately 70 years old but was eager to prophesy at church services. "I still remember one time he prophesizes about Algarah Church, saying 'why are you reluctant, the Algarah church is going to be divided, let us pray.' I thought he was rebuking me and

seen a polite man rebuke me in that way. Later I realized speaking in the high Spirit and while having tea after the



church session, Late Henry’s voice was again soft-spoken. After one week we saw the division of Algarah church. He was prophesying most of the time and he was an asset to my church” (interview with Rev. Gyanu Khawas, Mashihi Mandali 2020).



**FIG. 40.** (right to left) Late John Henry Gurung (Kashyem, Kalimpong), Late Jai Paul Rai (Kalimpong Full Gospel Pen. Church), Rev. G. Verghese (Forbeshganj, Bihar), and Rev. John Baraily (Church Kalimpong) (October 10, 1992)



A handwritten signature in blue ink, written over a blue line. The signature is stylized and appears to be "M. M. M." followed by a flourish.

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**FIG. 41.** Late S. Sodemba delivering a speech at KFGP Church (1992)

The above picture was taken at the last convention that took place at Kalimpong Full Gospel Pentecostal Church.



monument of John Henry Gurung at Kashyem, Kalimpong district



The quotation in the marble depicted in the above image quotes 1 Thessalonians 4:16 *'For the Lord himself will descend from heaven with a cry of command, with the sound of the trumpet of God. And the dead in Christ will rise first'*. The Bible is true in saying that the

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righteous are taken away. Late John Henry Gurung is an example of a true Christian who followed the footsteps of Jesus Christ on this earth. He was a school teacher by profession and considered calling of Christ as his primary goal in this world. Many have heard of the teleportation of Philip in the bible and considered it to be limited to the word, but God is still manifesting according to his will. God wants his children to pray; to pray for the world which is still in darkness. His vessel must be used for his purpose. John Henry Gurung was teleported 1½ kilometer from the Mission Compound (presently near to T.B ward dara) to Salem Cot (presently Primtarn Road).

According to Mrs Leena Boju, who was a witness of that incident, adduce that John Henry Gurung wasn't feeling the enthusiasm to attend the prayer at Salem Cot at that time, while the Spirit teleported him (led him fly) almost 1½ km from Mission Compound to Salem Cot [Interview with Leena Boju 2020].



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**FIG. 43.** Believers gathering at house of Late Laden Tshering at Minerva Lodge, Dang Busty [at the photos Tshering Dhandup, Lha Tshering Simick, Tenzing Elijah] (late 1950s)



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**FIG. 44.** Minerva Lodge [Residence of Mrs Leena Moktan], Dang Busty, established in 1934 (Source Author)

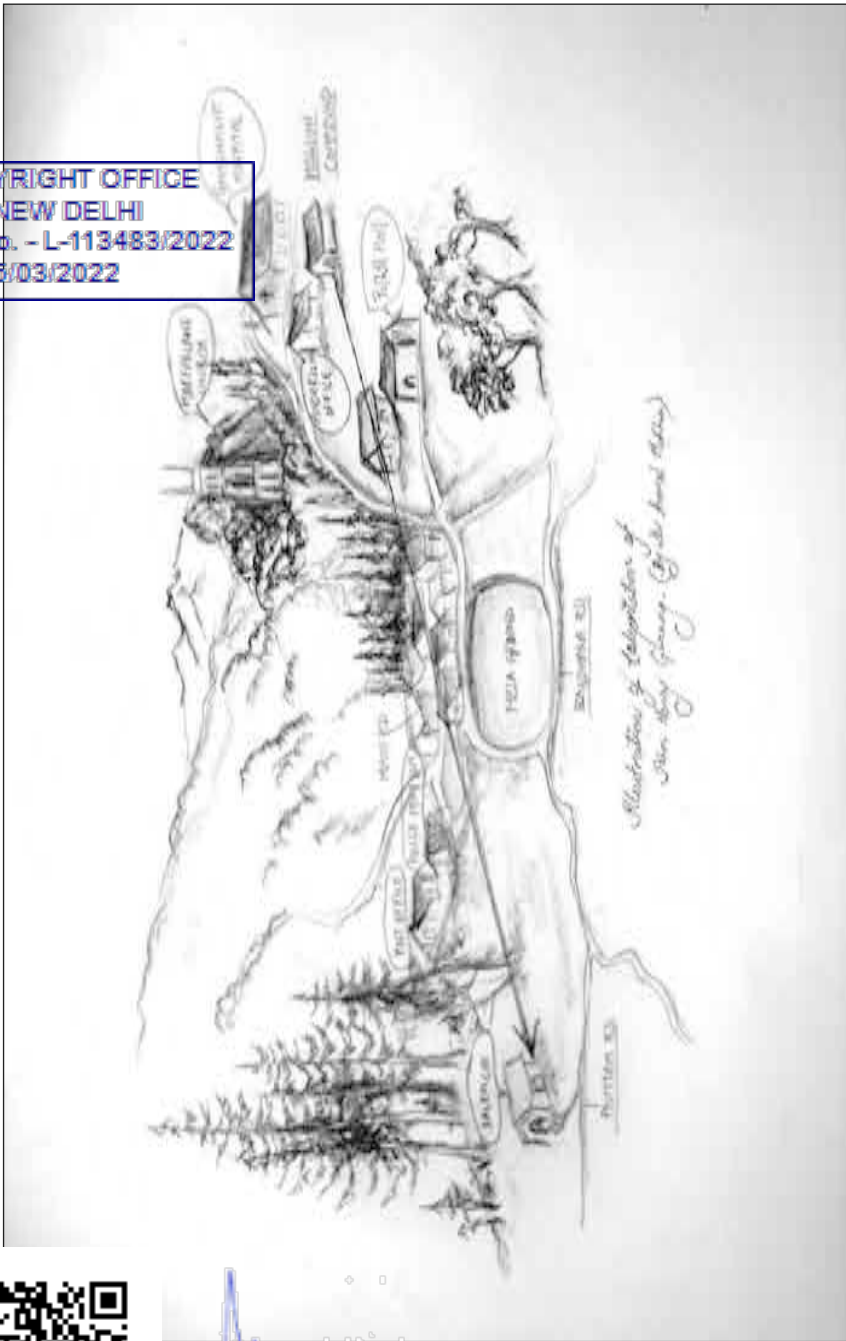
“I didn’t know that he was in trance at that time and we used to hit him at his leg with the stick,” says Mrs. Elimith Simick [Interview with Elimith Simick 2020]. He was in trance for six months and later with the prayers he became well. Everyone was aback when they noticed that John Henry Gurung at Salem Cot was inside the room of Rev. Matthew Subba at Mission Compound and the door was locked from outside. After that, he was in trance for almost one week at Salem Cot, like we find in the case of Apostle Paul (book of Acts Chapter 9:10).



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**FIG. 45.** Illustration of teleportation of Late John Hendry Gurung (Source: Author)



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The above sketch illustrates John Henry Gurung's teleportation from the Mission Compound to Salem Cot at Primtam Road. The Book of Acts also asserts that Philip was transported by the Spirit of the Lord from Gaza to Azotus.<sup>12</sup> When Reuben Rai (*pastor at present*) and Daniel Barlewa (*pastor at present*), along with Late Samuel Lepcha (*former pastor*), stayed at Rehnock, Sikkim, accompanying Henry Gurung (Little John) in the early 1970s for fellowship and they were told by other believers that he was teleported to Salem Cot as we find in the case of Philip (The Book of Acts 8:39-40). Hendry Gurung (Little John) died in 1999, leaving his family and other believers at Kassem, Kalimpong. Interestingly, he was also in a trance once he reached Salem Cot. Other reliable source confirms that he was not feeling the enthusiasm to attend the usual fellowship that starts from 6 pm at Salem Cot. He then said to himself that he will stay at home (which is at Mission Compound) and rest on that day. Suddenly, the Spirit of the Lord flew him and he reached the front of the Salem Cot where a few believers were gathered and were praying as usual. When the house-owner opened the door, he found John Henry Gurung who was in a trance. They began to pray for him and he stayed in that Salem Cot for a few more days for a full recovery. God has led him to experience extraordinarily, which we find in the Bible, as experienced by the apostles. This is how Salem Cot became the hub for prayers for many believers, prominent to ordinary, from different parts of the world.

### ***Little we know about Salem Cot***

Dhandup's family was renowned; they made a contribution to both Christian societies and society in general. They were dedicated to serving the Lord in both spirit and truth. Late Tashi Dhandup was employed in the Political Office, Gangtok, during the Chogyal's



ts 8; 26-40.

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dynasty. His wife Kumba Lachhimaya Dhandup was born in 1924 and died in March 1952 at the age of 28. She was known for spending time in fasting prayers consistently for 30 days. She donated the Kalimpong Full Gospel Pentecostal Church land measuring 70 decimal, which was initially registered on September 14, 1945.

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FIG. 46. Salem Cot (late 1930s)



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**FIG. 47.** Salem Cot (early 1930s)

Mini Karthak Dhandup was married to Tshering Dhandup on April 14, 1938, and died on January 8, 1946, at the age of 22 years. In 1934, Late Mini Karthak Dhandup was Dux of Kalimpong Girls High School, which is still in the awardees list on the school board.



**FIG. 48.** Tshering Dhandup<sup>13</sup>



idup was born on January 20, 1911, and died on January 10, Kalimpong hospital. Late Tshering Dhandup remarried Songmit ) on January 9, 1947, after his first wife passed away. He had one



**FIG. 49.** T. Dhandup family members (1940s)

son and three daughters. His first daughter was born on June 19, 1947, at 5 am, but died the next day, due to her premature birth at 9 pm. Their second daughter Paulin Nima Ddhandup was born on June 6, 1948, at 8:15 pm. She was dedicated on July 7, 1948, by Tenzing Elijah at Full Gospel Pentecostal Church, Kalimpong, and later baptized on December 11, 1983. His son Palden Joshua Dhandup was born on May 20, 1950, at 5:05 am. He was dedicated to the Lord in the evening on June 6, 1950, by Rev. Matthew Subba at Salem Cot. Palden J. Dhandup married Leden Bhutia on October 20, 1987. The Lord blessed them with two sons: Chogyal Judah Dhandup on January 27, 1991, and Gyaltshe Simeon Dhandup on March 21, 1993. Late Tshering had another daughter Janet Yangzee Dhandup on May 11,

i. She was dedicated on September 27, 1952, at the Church by Pastor of Delhi, Kurian Thomas of Itarsi, and Matthew Subba. She was August 8, 1974, and is married to A. A. Fazili.





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FIG. 50. T. Dhandup Family (early 1950s)



FIG. 51. In this photo - Tshering Dhandup, Harkabal Matthew, D.S. (idle with hat), Rev. Matthew Subba, L. T. Simick, Stanley (bal Matthew (with the bible), J. T. K, Kumar Karthak, arkabal, Clarene, Annet, Mrs Sodemba, and Maybird





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**FIG. 52.** In this photo - [1<sup>st</sup> row] Priscila Simick, Basanth Karthak, Suren Karthak, Sundari *chema* (mother of Yakub), L.T. Simick, D. S. Moktan, and Harkabal Matthew (father of Shanti Moktan); [2<sup>nd</sup> row] J.I. Karthak, Kewal Boju, Maybird Karthak, Micah Hangma Sodemba (wife of B.S. Cargey), Mrs Harkabal, Mrs Ruth Sodemba, Salome Karthak (*saili didi*), Rev. S. Sodemba, and Elizabeth Karthak; [3<sup>rd</sup> row] Benjamin Mangrati, Kanta Tamang, Shanta Sodemba, Abner Sodemba, and Silash Sodemba



*Signature*

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**FIG. 53.** In this photo - [1<sup>st</sup> row] D. S. Moktan; [2<sup>nd</sup> row] Basant, Leela, Senora Basnet, and Kumar Karthak; [3<sup>rd</sup> row] Tashey Dhandup, Pauline Dhandup, Salome Karthak, Rev. Matthew Subba (December 25, 1955)



A handwritten signature in blue ink, likely belonging to the Deputy Registrar of Copyright, positioned above the official stamp.

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**FIG. 54.** Early Believers of Kalimpong



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FIG. 55. Gospel Preaching team with Pastor Matthew Subba (1950s)



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**FIG. 56.** Early Church members of Kalimpong Full Gospel Pentecostal Church (late 1950s)



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**FIG. 57.** Love Feast after Church Service at Kalimpong Full Gospel Pentecostal Church (1950s)



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**FIG. 58.** Love Feast after Church Service at Kalimpong Full Gospel Pentecostal Church (1950s)



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**FIG. 59.** Early believers at Kalimpong Full Gospel Pentecostal Church (1940s)

Believers of the past were very simple in living the gospel of Christ. God manifested in their ways and they also believed they saw the glory of Him. The Bible and the Holy Spirit was the ultimate guide to them and that led them to be obedient to Christ. Today, many of this generation have passed away. They were known for their simplicity and humbleness in worshipping God. Thus, contrite in spirit pays off

l even after leaving their loved ones on earth.



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EXPLORING THE (UN)  
NOTICED REVIVAL

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The world is in peril. There is a need for a return to the revival of the past to see glory in an expounding way. People need deliverance from addiction and sin; they need this generation to know Jesus Christ and his deliverance. This has opened up the time for a prayer to return to God for all the lukewarm believers and to seek mercy for their own lives and the world. The prophecies and promises of God to fill everyone with his Spirit in a mighty way have been seen. When Daniel saw the timing of Israeli being captive under the Babylonian as prophesied by Jeremiah had passed away and not yet fulfilled, he prayed together with his fellows, fasting and weeping for all the Israeli and, on the first day, God listened to his prayer. Today, the 'sons of the soil' need to ask for God's mercy and intercession for the Kalimpong revival.

God says in 2 Chronicles, *'If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land'* (2 Chronicles 7:14).

This chapter is an attempt to explore the events captured by all types of data collection and by triangulation of data to clearly understand this single historical episode lucidly. The question arises, is there anything that is left to the readers of what makes an exploding

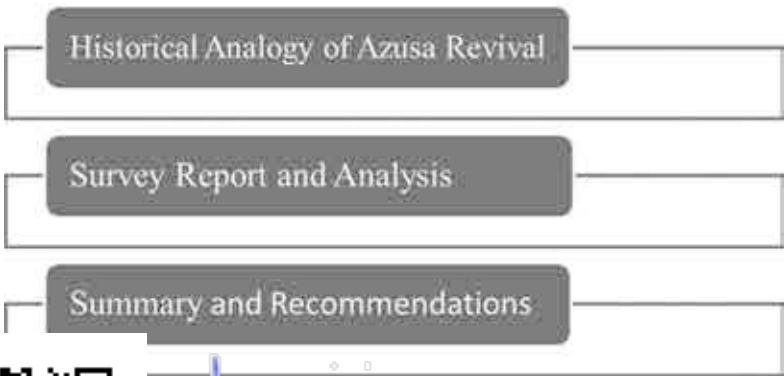
or slow in its momentum. Was revival only for the past or are we (un)noticing the revival that God has prepared



for us? Answering these questions, this chapter goes through three steps of data triangulation. First, exploring history in a scientific method helps to identify the phenomenon that can occur again if the pattern is followed in a similar way and with the same method. Many prophecies that the Kalimpong revival will be revived, but people will not be able to receive or feel the strength of that revival.

1. Lack of prayers, hunger for God, and living in the footprint of Jesus has haunted the practice of faith of many. These have also resulted in some to lose passion and the story of the Kalimpong revival faded in its land. However, this chapter shows that there is still a hope to revive the (un)noticed revival that is going to take place again and again in all generations without any denominations. Let there be encouragement to the reader who is seeking revival to see it happen again in their life and to see the ways towards it.

This chapter chooses the historical analogical method to better understand the common phenomenon, that is, similar growth and breakdown. Secondly, the data collected will help us understand the awakening of the present generation and their encounters with the past. Thirdly, the chapter goes to in-depth interviews of selected participants that will assist in further shaping the understanding of revival in the past, present, and future.



step to explore (un) noticed revival

## 5.1. HISTORICAL ANALOGY OF AZUSA REVIVAL

Many revivals took place on the global level, where God's Spirit worked in different ways, but choosing the revival of Azusa as a case in comparison to Kalimpong is better than any other case and William Joseph Seymour was born in 1870 in Louisiana. That was the time when the Klu Klux Klan, a white hate group, rose against the Black people. This led to some problematic incidents, such as 300 black sugar plantation workers were massacred because they went on strike. However, a man like Seymour had a strong spiritual background and he did not have hatred towards Whites. God gave him a vision of Jesus Christ returning and that motivated him to be involved in preparing people for the kingdom of God. He was drowned to those preaching of the great end-time revival. At the age of 20s, he migrated to Indiana and discovered keys to the revival.

In Indianapolis, Indiana, Seymour discovered a group of Christians known as the 'Evening Light Saints'. The founding member of the Evening Light Street was Daniel S. Warmer. They were very vocal in Equality and Unity in the church. They taught that black people, as well as other minorities, were equal with white people. They were equally united as they worshipped the Lord God. Some texts were highlighted, such as 'The Evening Light Saints held that interracial worship was a sign of the true church and gave radical prejudice a theological critique' (Alexandder 2011:82) and 'The Evening Light Saints Fellowship was known for its anti-denominational stance and its broadmindedness on the issue of radical and gender equality in the Church' (ibid. 37). Others, such as the evangelist Lena Shoffner, preached one time from Ephesians 2:14

*elf is our peace, who has made us both one and has broken flesh the divided wall of hostility' (Ephesians 2:14).*



Earlier churches were divided into hierarchy of white men as first-class, black men as second-class, and women as third-class. Similarly, in the present churches, we find a different hierarchy, which does not allow them to be equal in church. Also, in the days of Apostles in Acts 4:13, they had everything in common and that makes them feel they stand inequality because, in the kingdom of God, everyone is a first class citizen. Later, William Seymour was ordained as a minister by the Evening Light Saints Church. He met Pastor Lucy Farrow and she introduced Charles Parcham who was the head of Bible Training School in Houston, Texas. Charles Parcham's teaching emphasized the baptism of the Holy Spirit. Seymour's mind was opened to the possibility of the earlier church being empowered with the Holy Spirit. The problem was that Charles Parcham was white and Seymour was black, Bible Training School would not allow Seymour to attend. Seymour was against segregation but he was humbled and agreed to listen to the preaching from outside the door of the class. With his humble nature, he understood that another key was the Baptism of the Holy Spirit with power.

However, the Evening Light Saints did not accept the baptism of the Holy Spirit with power and Charles Parcham and his Bible School did not accept the unity and equality with the black people in white churches. The tragedy was that William Seymour accepted both teachings but was eventually rejected by both groups. Later, Seymour was invited to a small church in Los Angeles. He immediately started preaching about the baptism of the Holy Spirit. However, the leaders of that church did not agree with his sermon and did not allow him to preach again. But, Seymour was invited to stay with one member of that church.

How did revival come to Azusa?

Seymour lived in the guest room at a house on Bonnie Brae Street, [he had] no church for the fellowship: no denominational [church] to approve him as did small independent churches.



They were all against his teachings. The only thing he could do was to pray. After 10 days of fasting prayer, several family members, as well as friends of the poor black family, joined him in prayers. The number of people gathering at the little house on Bonnie Brae Street to pray with Seymour began to grow. It was not a church and Seymour was not a Pastor. It was just a prayer meeting. The porch collapsed one day and the group agreed to start meeting at Azusa Street. The building of Azusa Street was a random old church building. The first services at Azusa Street were during the Passover season of 1906. God did an amazing thing promptly. Seymour preached about the need for a great revival before the end time. His preaching was focused on two main points to activate revival: Equality and unity, and the Baptism of the Holy Spirit with power. God sent hundreds of people, and people were amazed to witness black and white and men and women worshipping God together. Anyone was allowed to preach and teach fully amongst the people gathered at Azusa Street. Every day, 1500 people were found in Azusa Street and were overwhelmed by the power of the Holy Spirit. Lately in 1912 and late 1915, many went back to their churches, and again, there was a division of black churches and white churches. This led to the loss of the effective key for the continuation of revival.

## 5.2. SURVEY OF KALIMPONG PENTECOSTAL REVIVAL

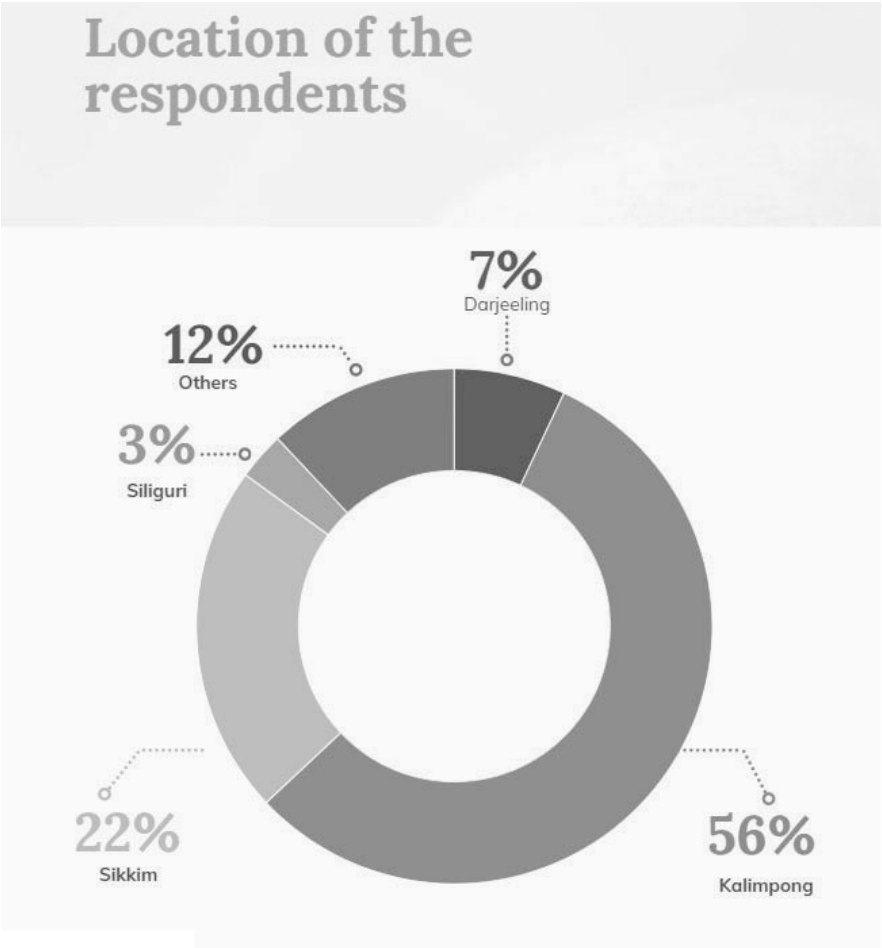
With the historical analogy, common ground such as ‘unity’ and the importance of the ‘Holy Spirit’ was also seen in the case of 1940s revival as shown in Chapter 3 in detail. The crisis of racism in Azusa and the emergency of the Second World War and the independence movement in India (including Kalimpong) is of no exception that led to a revival in unity.

er in investigate the revival movement, it is also necessary to understand the opinion of the recent generation regarding



the revival in general. A survey of 59 respondents was conducted via online forms. The questionnaire was based on cognitive and historical questions, to gain a better understanding of the revival study of Kalimpong. The questionnaires were in English and Nepali to capture the exact ideas of the respondents. All the data is shown in charts and pie chart format to avoid complication and to clearly show the importance of the subject.

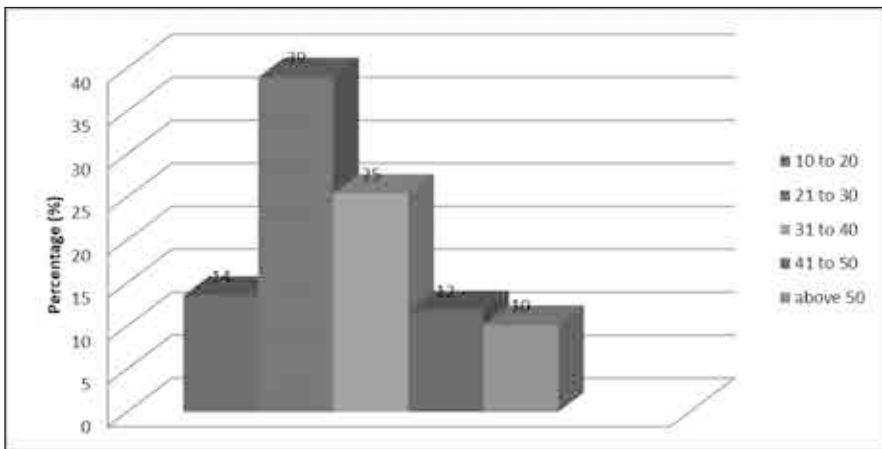
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Respondents' locations based on the survey (Appendix 1)

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The survey was conducted throughout hills comprising of Kalimpong, Darjeeling, Siliguri, Sikkim, and others (includes respondents inside India and abroad). It was also important to get the larger picture from different places where the revival has spread. Kalimpong shows the majority with 56 per cent and second stands Sikkim (whole state). This also reflects their interest in the revival, as others include places such as Delhi, Bangalore, Nagaland, and even respondents from abroad. This is a reciprocal relationship between the questions and respondents who want to witness the phenomenon.



**FIG. 62.** Age groups of the respondents

The majority of the respondents are 21 to 30, as most of them are either students or working at the Christian ministry level. They have attended conferences related to revival and have heard about the Kalimpong revival at least briefly. This also encourages the upcoming generation to conduct further research about revival.

Most of the older generations are no longer with us, but the generation from every level intend to participate in the topic of revival. The generation in between students and those employees in the public and private sector are also passionate





about revival in their life. They believe in prayer and the Bible’s teachings.

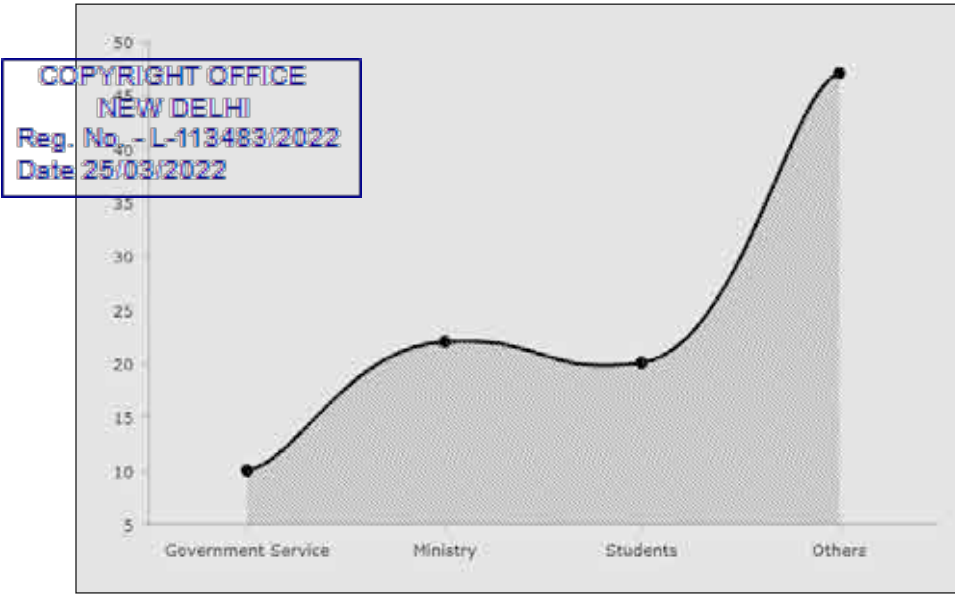
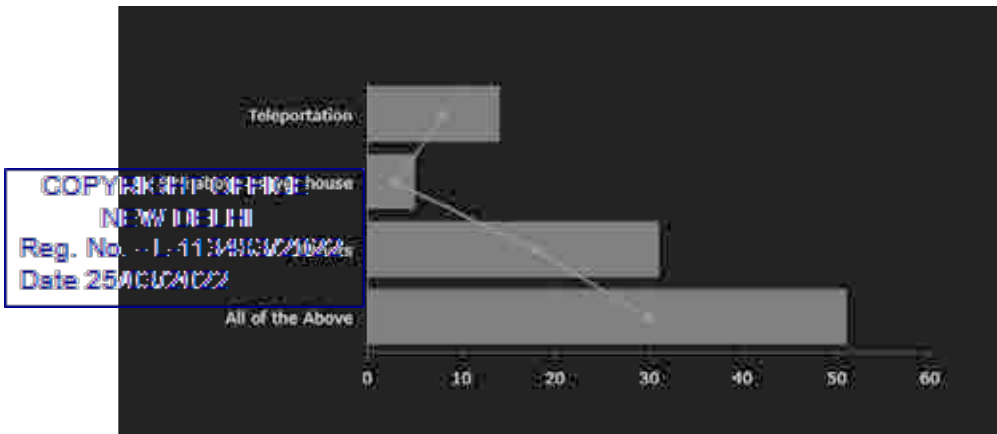


FIG. 63. Respondent’s profession

Profession-wise, many belong to the “Other” category, including private business and retired. They account for 46 per cent of our respondents. Twenty five per cent have engaged in the Christian Ministry, such as evangelism, bible women, prophet, pastors, and others. Fifteen per cent of them are students aged from 10 to 20; they are aware of the Kalimpong revival and are also seeking God with their honest hearts.

The “Other” category includes the unemployed and they have to rely on other sectors. Students are also active in spreading the gospel and they intend to read bible verses. They believe and worship God to their level of understanding. The Christian Ministry is not a job (they are paid) and they consider it to be their job to take the farthest place, where none have heard it before.





**FIG. 64.** Respondents' insight of past revival

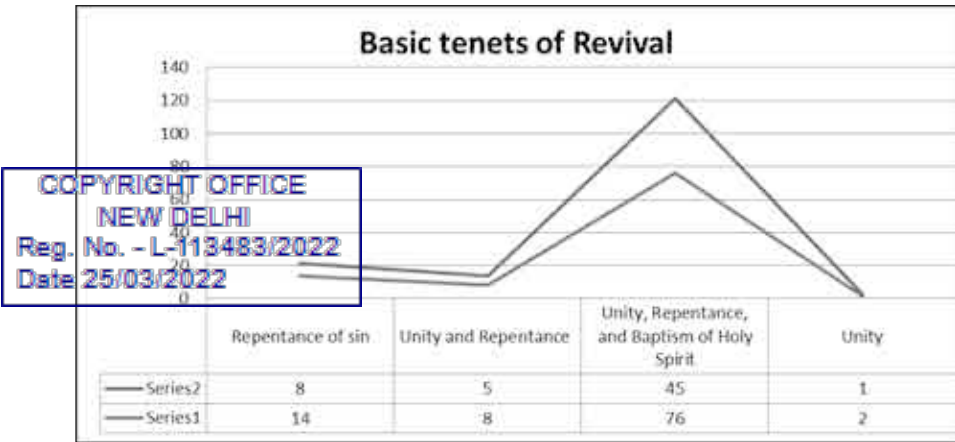
It is important to understand the respondent's response to the topic of 'the Kalimpong revival'. Questions were set such as what have they heard about the past revival and answers were based on what happened in Kalimpong during the 1940s. Fifty one per cent respondents knew about the Kalimpong revival, i.e., the incident of teleportation, fire above Salem Cot, etc. Fourteen per cent had only heard about teleportation and 5 per cent had only heard about the fire witnessed above Salem Cot in oral history. However, there are still 31 per cent who are unaware of any incidents.

Many people from Kalimpong are Christians but have not heard about revival of 1940s. The oral history was also fabricated as they heard it from the unreliable sources. This resulted in not having a clear understanding of what God had done in the past and with what vision missionaries, dedicating their lives, had sowed the seed of gospel in the Himalayas.



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**FIG. 65.** Basic tenets of revival based on a survey - Series 1 (Percentage); Series 2 (Participants)

It is in the interest of all to understand the basic tenets of revival, which brings about the revival and how it can be possible based on the empirical studies. The findings show the majority believe in the Unity, Repentance, and Baptism of the Holy Spirit (that leads to fellowship), and that it is essential for revival. However, few also believed that repentance alone is sufficient for bringing the revival. Let us also not forget the case of all the prophets of the bible who repented not for themselves but for others, and that was the key to one-way revival. However, unity and repentance give a different taste, such as there is a unity in a Trinity God, and God wants his children to have perfect unity that can also lead to revival. To understand the events that have and will come in future, in-depth interviews of reliable sources also become necessary.

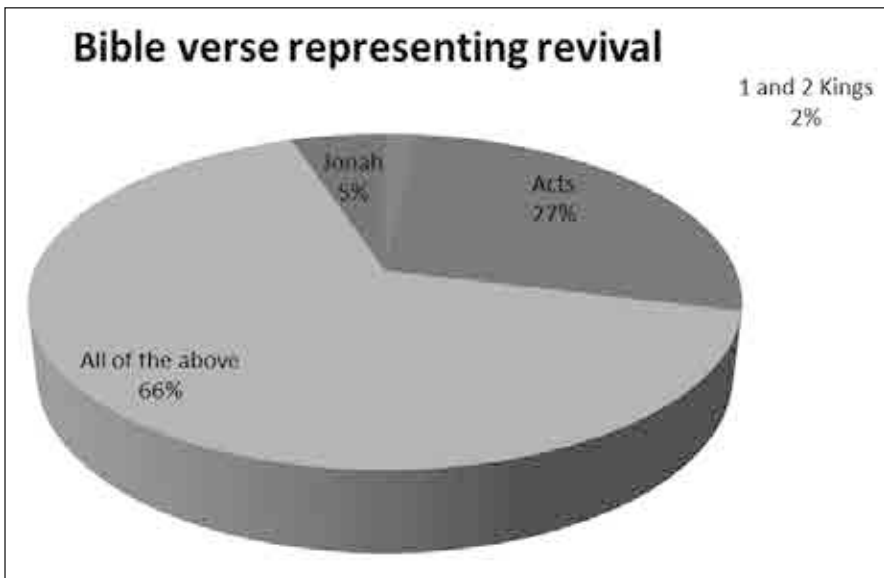
5.3. ANALYSIS BASED ON INTERVIEWS



Kalin pong, many preachers focused on the two keys unity and baptism of the Holy Spirit. William Seymor

says unity is only amongst equals and it is one of the important keys to revival. However, when the chain of equality is broken and turns into inequality, unity will be slowed down gradually and the pace of Spiritual movement will slow down, sometimes even leading to a quenching of the Spirit (1 Thessalonians 5:19). Today, many started their movement to catch the revival that took place during the 1940s, but were not able to achieve it.

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**FIG. 66.** Bible verse representing a revival

Jonah 3:7-10 shows how the people of Nineveh repented and fasted on sackcloth to seek the attention of God towards them. God saw that they have returned from their wicked ways and God did not punish them.

While Acts chapter 2 shows how the believers were waiting for the Spirit to be their help, during the day of Pentecost, the people gathered were filled with the Holy Spirit, which came as a soft wind and filled everyone sitting inside the entire house.



The above chart questionnaire was based on cognitive interpretation. Jonah represents repentance, which is 5 per cent; 1 and 2 Kings represent repentance and unity, which is 2 per cent; Acts represents the work of the Holy Spirit, which is 27 per cent, and 60 per cent represents the rest. The majority of respondents believe in all, while some stressed the book of Jonah, which itself is a prominent example of revival. They were united, fasted, and repented from their sins to show humility before God. However, some rely on the book of Acts because of the mighty presence of the Holy Spirit, which came like a wind during Pentecost and sat above all in the room where the people were praying and waiting together for the Spirit to come.

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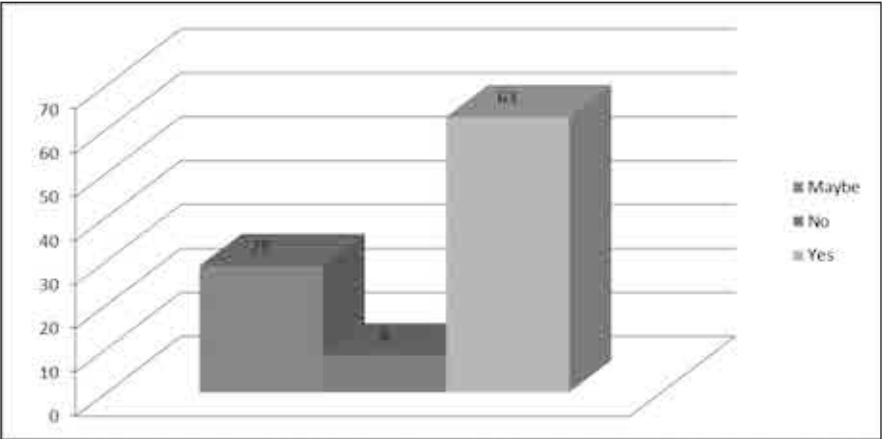


FIG. 67. Respondent’s surety of revival (Appendix 1)

The question was set in a way as to how believers of Christ were waiting for the revival and how sure they are that the revival of the past will repeat. In answers to the question, 63 per cent are confident that God will pour out his spirit again tremendously and 29 per cent are, a bit 8 per cent are pessimistic about it. Some limping still believe that God is going to work again



in a spiritual awakening and are continuously praying for the fire of revival. When I visited the house Salem Cot, at Primtam Road, Kalimpong, the great-granddaughter in law, namely Leden Dhandup (Bhutia), daughter in law of Late Tshering Dhandup, who is a teacher by profession, eagerly said that she has kept the house as it is and is living at the same house and continuously praying with her family, hoping that God will work again and pour out the same fire in the house in the coming days.<sup>14</sup>

Many prophets have visited her house and were in wonder to see the works of God. Prominent speaker Solomon Rai, who is also serving the Lord in Gangtok as a Christian speaker at Joshua Ministries, shared his vision, where he explained that he saw the vision at Salem Cot in 2016, that 'a big pond of oil was covered with a thick iron cap. That thick iron cap itself was chained and locked. Simultaneously, another vision was seen of a falls of oil, shining but dry. When he enquired of the Holy Spirit about these visions, God told him that all the revival of the hills has been kept under the thick iron cap, chained and locked. God explained to him that there is a need for an interceder who will stand in the midst and intercede so that the (re)revival is going to be mighty and bigger than the previous one.'

These days, God is also giving visions to anyone who is seeking him without any limits. Grace Pakhrin, who is 24 years old, a daughter of Ruel Pakhrin, says, 'we were in the fasting prayers for 21 days in February 2020. I was asked to end the prayer sessions and while praying I saw the visual of an earthquake, everything was shaken, even the place where I was standing. I heard a clear voice with thundering that the whole earth will be shaken and it is not the tremor of tectonic plate movement but the spiritual awakening.'



o taught by the late John Henry Gurung at Algarah Primary School  
ldhoo

Spiritual awakening is to live in the fullness of Spirit, where people desire for God and seek prayer honestly in love, and ‘love’ is the sign of revival, says Rueben, a pastor of Kalimpong Full Gospel Pentecostal Church. He is a witness and has met people like Sadhu D. B. John and others, who were involved in the second wave of revival at Kalimpong. He elaborates that during the 1940s, 50s, and 60s miracles were common, but the practice of love and to walk and talks only about God was desirable. During those days, no one was leading in praise and worship, but the Holy Spirit was fully dominant (Interview with Rev. Rueben). Mark Mukhia says, ‘unity brings faith and faith brings God’s glory.’

God will bring revival in his time, says Reul Pakhrin, a senior pastor of Little Flock (Kalimpong). He himself is an editor of Nepali magazine *Navikaran* and has published many articles including the title covering Sadhu D. B. John biography. *Jagriti Ko Jhilka* (Spark of the Revival) is another example of his writing towards revival. His finding shows that unity occurs in a tribal society naturally as compared to complex groups of people. The revival was easy in the ethnic origins of Korea and other parts of Northeast India that had unity in the spirit because of their bonding and origin as compared to many places that are scattered. However, even with a scattered identity, God is still working to revive his people in repentance and awakening. People like P.S Malamu in Gangtok, Robert Kharthak in Nepal, and Titus Pradhan, Jonah Lepcha and B. D. Rai in Kalimpong have been used as a spark of revival from time to time, says Rev. R. Pakhrin. This shows to some extent that a revival during 1994-95<sup>15</sup> is also a touch of the fourth wave of revival.



[2008] page 9. Revival at ‘Bethlehem Fellowship Church’ and

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Revival is the awakening of the individual spirit to seek the reality of God, says Mark Mukhia, a pastor of Victory Church at Simungdera (Darjeeling district). He says that God is always seeking for the one who worships God in 'Spirit and Truth'. Prayer must be consistent and even individual prayer is important in bringing the revival back to the places where it is not seen at all. Evan Roberts, an evangelist who beseeched God for more than 14 years, and a revival in Wales was seen among believers, says Mark. It is like the gospel of Luke 15 that shows the way of how a prodigal son was awakened in his spirit and was determined to return to his father's house. Rev. Mark further elaborates that prayer must not be limited to the revival topics alone, which sometimes becomes a mistake, but God wants us to have a truthful fellowship with him all the time.

'I also see revival as a prodigal son returning to his father,' says Silvanus Tamang, who is the pioneer head of the Joshua Himalayan ministry. He asserts that the fuel of the revival is the unity of team, prayers, and the guidance of the Holy Spirit. When he was attending the Joshua Camp of 1997, he was touched by the Holy Spirit and he says that today the Church must be ready to be filled with anointing (Psalm 133), because without anointing, the yoke of sin cannot be broken (Isaiah 10:27). Man must be independent of the burden of sin to return to God. So, everyone must go through three stages in Christ, i.e., justification (to be children of God), sanctification (to walk in the holiness of God), and glorification (must please God according to the word). The vision that God gave him during September to January is that two generations will rise up in these days – 1) wise people like Daniel, who will listen to the word and follow it, and 2) foolish women as hurdles to the Kingdom of God. Thus, this is the time of Ezekiel 37; the Church must come into alignment with the will of God to speak to the dry bones. Then, the light will shine and there will be powerful healing in the hills, where non-believers will see miracles and come to Christ.



As there were many revivals in Asia in the past, says Dhurba Sisya, such revivals can be seen from the books entitled '*Like a Mighty Wind*' and '*Gentle Breeze of Jesus*', by Mel Tari, where God worked in Indonesia by various miracles. This shows that God's spirit revival can be seen by anyone, regardless of denomination, but only to those who have a truthful connection to his Spirit. Accordign to Dhurba Sisya, for this, of course, unity is required but unity can again be divided into two – 1) organizational unity, which, in reality, is uniformity, not unity, and 2) spiritual unity that only the Holy Spirit brings and it is not in the hands of mortals. Organizational unity is like a phenomenon that stays for a few days or years. For example, the Indonesian revival can be seen as phenomenal, while the South Korean revival was whole state-wide, less emotional, and leaning more towards the biblical foundation. He further states that *Rhema* (the word from the Lord that applies to individuals) must be there, and not *Chronos* (sequential time) but *Kairos* (appropriate time), and only we will be able to see from small to larger groups intercessors that will eventually lead us to Spiritual Warfare.

Cindy Perry [2020] asserts revival as an awakening and works of the Spirit, but it has to be within the people first. Reaching and deepening in a relationship, primarily, is to respond to God's voice. It has to go through humility and desperation in reaching out to be filled by His Spirit. In doing that, prayer is the foundation of any movement of God and prayer is to reach out to God. When we humble ourselves, he does his work, but what I see wrong in some movement is that people gets sidetrack in the revival when they only look for manifestation instead of looking to God himself. People are crying out for supernatural things more but not necessarily for God and then the revival get side track very often in only looking for manifestation and certain manifestation [interview with Dr Cindy, . For example, in Mizoram, there is a typical Church experienced a great revival in the past, but now they are



only in an imitation. It's like turning on and off kind of movement and that's not a revival but monitored by man instead of led by God. Revival is not about asking God of this and that, but to surrender and to be a vessel for His purpose and use. If we look in the Bible, Jesus sometimes healed and sometimes didn't, and the same was in the teaching of Apostle Paul, but, most of the time, we like to choose our own pictures. We cannot put God and revival in a box [ibid].

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## 5.4. CONCLUSION

Without two keys 'unity' and 'Holy Spirit,' revival is not feasible. Many have experienced the touch of the Holy Spirit and some also walk in the fullness of Christ, but without unifying and having equal minds, it is impossible to achieve the revival again. Prayer is an important factor as well as the guidance of the Holy Spirit. However, God's Spirit dwells amongst the one whose spirit is of no deceit (Psalm 32:2). It is important to be ready and waiting for the Lord to be used, as seen in 1 Samuel 16:13, 'Spirit of the Lord 'rushed' upon David', and in the case of Acts 2:2, 'suddenly there came from heaven a sound like a mighty 'rushing' wind, and it filled the entire house where they were sitting'. Either revival comes through the individual or in a group. It is the Lord's Spirit who must feel comfortable to dwell in and God's Spirit desire to dwell in the contrite and lowly Spirit (Isaiah 57:15). Without humbleness, it is undesirable to be uplifted in Spirit (James 4:10). Like Jesus, he was an example of humbleness (Philippians 2:5-11), because after being born-again we are living with God, and our life must reflect God's nature (Colossians 3:3). Our thoughts must be submissive (Romans 12:2) and only our thought process will reflect what is in God's mind (1 Corinthians 2:16). A few points need to be noted from the past historical analogy with an analytical summary:

As William Seymour highlights, unity is only amongst equals. We have to have or share everything in common, such as the book



of Acts shows that God worked powerfully through them, but an important point to be noted is they had everything in common. A common goal to experience a powerful manifestation can only be achieved by living in the words of God (Luke 6:31 and

Matthew 7:12).

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With unity, God also wants us to have perfect relations with the Holy Spirit, living a life without quenching the Spirit. It is the Holy Spirit that will guide and manifest in both the spiritual and physical realm. John Henry Gurung was teleported to Salem Cot from the Anderson Office in Kalimpong. Later, above Salem Cot and the Full Gospel Church rooftop, the fire of the Holy Spirit was seen – all this was a manifestation of the Holy Spirit.

There must be a hunger to see God and, not for the short term, but determination to be with God all the time. This does not mean staying in one place all the time without having other things to do. During the 1940s, believer's professions were teachers (a decent job during these times), some were in a higher position of bureaucracy, and many were in different positions, but altogether they were worshipping one God faithfully and truthfully.

Without the guidance of the word of God, it is not possible to sustain even in spiritual life. Thus, the Bible must be the guide of all who wish to seek God with their honest heart.

And lastly, repentance must be evident (in terms of intercession), as the world is in chaos. Thus, there must be forgiveness for others that God always desires from us.

For these approaches, a believer must come with a common heart and common goal, and to put into practice, the mighty revival requires an integrated effort from all levels of believers once again to sideline that which is not desirable to God and seek the LORD with



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God's Spirit dwells amongst the one whose spirit is of no deceit (Psalm 32:2). It is important to be ready and waiting for the Lord to be used, as seen in 1 Samuel 16:13 'Spirit of the Lord 'rushed' upon David', and in case of Acts 2:2, 'suddenly there came from heaven a sound like a mighty 'rushing' wind, and it filled the entire house where they were sitting'. Either revival comes through the individual or in the group, it is the Lord's Spirit who must feel comfortable to dwell in and God's Spirit desire to dwell in the contrite and lowly Spirit (Isaiah 57:15). Without humbleness, it is undesirable to be uplifted in Spirit (James 4:10). Like Jesus, he was an example of humbleness (Philippians 2:5-11). Because, after being born-again, we are living with God, and our life must reflect God's nature (Colossians 3:3). Our thought must be submissive (Romans 12:2) and only our thought process will reflect what is in God's mind (1 Corinthians 2:16).

The revival took place when there was a crisis worldwide that also brought people closer to God. Most of the revival occurred during the time of World War I and World War II, including Kalimpong. Thus, it is of the utmost necessity for mortals to be with God to sustain in spirit. The recent pathogen, COVID-19, spreading worldwide itself,

the believers closer to God and non-believers to believe in God. A crisis is important to growth, as it allows the believers to stir up and to do something for Christ while



they are still alive. Bible has warned us that ‘temptation, trials, and tribulation’ comes and goes, but it gives true believers to stand firm and help them to bear fruits more. Standing firm is crucial for all trees and that gives marks of trees whose roots are deeply rooted and are moisture available in the deep soil.

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The second chapter shows how God motivated his disciples in the modern era as the missionaries to fulfill God’s mission. Believers need to understand that Jesus came to show us the mission towards seeking his Kingdom first. God’s kingdom is full of richness and God’s desire for his sons and daughters is to fully be committed to the un-perishing things. It is the passion of people who were motivated by the Holy Spirit to visit the hills, Kalimpong, and it was God’s desire for the people of the Himalaya to accept Jesus Christ as their savior, just as God sent Jonah to Nineveh.

The third chapter explores the works of God locally and how the Spirit of the Lord motivated the believers to live a powerful spiritual life. It shows that miracles of healing or raising dead were not that important, as happened usually, but the fellowship with God, which brought them to seek his presence all the time, was important to be noted. The desire of sharing everything for the Kingdom of God was similar to the book of Acts where believers had everything in common. William Seymour once said unity is only amongst equals. John 15:1-6 says we are the branches of the same tree, i.e., Jesus, which also means we are not the branches of different trees. Thus, one must feel another and come to practice to be obedient to God (Luke 6:31; Matthew 7:12). It is only agape love (not selfish love) that will make us obedient to God (1 Corinthians 13:1-13), as it is a law to be practiced and that brings each and everyone closeness to know God (1 John 4:8). That will help each one to wipe-out their sins (1 John 1:9). Peter 4:8; James 5:20; Psalm 32:1).

s to bring revival in each one’s life. This book is historical evidence with illustrations to encourage each



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one to seek God with all their heart and to purify their heart, which is the source of living a truthful life (Proverbs 4:23). Without holiness, no one sees God (Hebrew 12:14). Let us stay holy in our body, soul, spirit, and minds. God is working again in your life, powerfully, without measurable human understanding.

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Sin separated man from God. He created his mission to separate man from the yoke of sin and to connect with him again. You are missionaries to someone's life, to spread the gospel of Jesus Christ, because there is power in his word that gives salvation to one who believes. This chapter illustration is taken from the School of Biblical Evangelism course, 'Pressing onward and upward.'<sup>16</sup>

Prayer was the ignition to every revival fire in history, and the key to the doorway of ministry for every preacher used by God in the past. It is evident that God is calling His Church to prayer, the kind of prayer that will storm the very gates of hell. We need a worldwide revival in the Church that will boil over into the world! We need to seek God daily to break the hard hearts of hell-bound sinners. And we need such an anointing on our preaching that men will weep from the sense of their own sinfulness. That can come only through prayer.

God is not willing that any perish; He wants *all* to "come to the knowledge of the truth" (2 Timothy 3:7). Therefore we can confidently pursue God for men—then, in urgent zeal, pursue men for God.

Look at the burden on the heart of Oswald J. Smith, as he speaks about the type of prayer that moves Heaven's Hand:

*Can we travail for a drowning child, but not for a perishing soul? It is not hard to weep when we realize that our little one is sinking below the surface for the last time. Anguish is spontaneous then. Nor is it hard to agonize when we see the casket containing all that we love on earth borne*



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*out of the home. Ah, tears are natural at such a time. But oh, to realize and know that souls, precious, never dying souls, are perishing all around us, going out into the blackness of darkness and despair, eternally lost, and yet to feel no anguish, shed no tears, know no travail! How cold are our hearts! How far we know of the compassion of Jesus! And yet God can give us this, and the fault is ours if we do not have it. Jacob, you remember, ~~travailed until he prevailed~~. But oh, who is doing it today? Who is really ~~travailed in prayer~~? How many, even of your most spiritual Christian leaders, are content to spend half an hour a day on their knees and then pride themselves on the time they have given to God!*

If you are a normal human being, you will find it hard to pray. The flesh resists the thought of travelling prayer. Other things in our busy life will want to have priority. However, being a Christian means being a disciplined person. It means setting aside time to deny ourselves and pray.

Here are some practical things you can do in the battle to pray:

1. Find yourself a regular “closet”. This is a place of secret prayer. It may be a spare room, an attic, a basement, or even a physical closet. This means that you will not only be free from distractions, but you will have no one to impress with “eloquent” prayers. It will be just you and your Creator.
2. Kneel down. Humble yourself in both body and soul.
3. Put a pen and pad beside you, and write down thoughts and verses that may come to you in prayer.
4. Confess any sins to God. Pour out your heart to Him. Ask for forgiveness for that second look, that failure to share your faith, selfishness you exhibited, or some harsh words spoken during the day.

5. Ask the Holy Spirit to help you pray, and then begin crying out for lost souls. Think of their eternal destiny in hell. Pray for them to reach them. Offer to be one of those laborers. Ask



God to open doors for you. Ask Him to help you overcome your fears, your pride, your self-indulgence. Pray for great wisdom. Name unsaved loved ones, friends, coworkers, and strangers. Pray for our leaders. Pray for nations. Think big. Believe big—because nothing is too hard for God.

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Look again at Oswald J. Smith's passion to reach the lost:

*We expect extraordinary results, and extraordinary results are quite possible; signs and wonders will follow, but only through extraordinary efforts in the spiritual realm. Hence, nothing short of continuous, agonizing pleading for souls, hours upon hours, days and nights of prayer, will ever avail. Therefore, 'gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land unto the house of the LORD your God, and cry unto the LORD' (Joel 1:13, 14). Ah, yes, Joel knew the secret. Let us then lay aside everything else and 'cry unto the Lord.'*

*We read in the biographies of your forefathers, who were most successful in winning souls, that they prayed for hours in private. The question therefore arises, can we get the same results without following their example? If we can, then let us prove to the world that we have found a better way, but if not, then in God's name let us begin to follow those who through faith and patience obtained the promise. Our forefathers wept and prayed and agonized before the Lord for sinners to be saved, and would not rest until they were slain by the Sword of the Word of God. That was the secret of their mighty success; when things were slack and would not move, they wrestled in prayer till God poured out His Spirit upon the people and sinners were converted.*

never, of the subtlety of passive prayer. Many Christians for revival—that God would pour out His Spirit and save—but it is made blatantly evident by statistics that few



actually share their faith. They are substituting prayer for a move of God for obedience to the Word of God.

True prayer is travail of the soul. It is a groaning empathy. However, it does more than groan outside the grave of Lazarus. It tells him to Come forth. It is travail in prayer for revival, but to fail to speak to those who are dead in trespasses and sins is to have a Gethsemane without a Calvary. It is to stay in the Upper Room and worship the One who commanded us to move out and preach the gospel to every creature. A. W. Pink said,

*“It is true that [many] are praying for worldwide revival. But it would be more timely, and more scriptural, for prayer to be made to the Lord of the harvest, that He would raise up and thrust forth laborers who would fearlessly and faithfully preach those truths which are calculated to bring about a revival.”*

In Ephesians 6:11, we are told to put on the whole armor of God. Many Christians are truthful; they have their heart free of sin, are sure of their salvation, and rightly use the Word of God. But they are shoeless—they are not prepared to share the “gospel of peace” (v. 15). Those who do not advance the cause of the gospel are stationary soldiers; any evangelistic movement is too painful for them. If they are not seeking to save the lost, they are not taking ground for the kingdom of God. Paul climaxed his admonition to the Ephesians by highlighting what the battle is for. He pleads with them to pray for him to have the boldness to reach out to the unsaved, citing his moral responsibility (v. 20).

Make sure you don't pacify a guilty conscience by simply praying for the salvation of the lost, but not preaching to them. It is the *gospel* that is the power of God unto salvation. How shall they  
preacher (Romans 10:14)?

may appear controversial to some, to say that sin, on our  
der a revival, it is both a biblical and a historical fact



that when God's people sanctified themselves, it preceded a move of God's Spirit. Therefore, if we are serious about reaching this sinful world with the message of salvation, it is wise to search our hearts under the spotlight of a tender conscience to see if we harbor any secret sin. The content of this lesson comes from Oswald J. Smith's book *The Revival We Need*. In it, he wrote:

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*It is a common experience to find souls kneeling at the altar and calling upon God with apparent great anguish of heart, who fail to receive anything. And it is just as common for groups of people to gather together for nights of prayer for a revival and yet never have their prayers answered. What is the trouble? Let the Word of God answer: "Your iniquities have separated between you and your God and your sins have hid His face from you, that He will not hear" (Isaiah 59:2). Hence, let us uncover our sin first of all; let us make straight the crooked ways, let us gather out the stones, and then we may ask in faith and expectancy for showers of blessing.*

*Let us take our sins one by one and deal with each transgression separately. And let us ask ourselves the following questions. It may be we are guilty and God will speak to us:*

1. *Have we forgiven everyone? Is there any malice, spite, hatred or enmity in our hearts? Do we cherish grudges; and have we refused to be reconciled?*
2. *Do we get angry? Are there any uprisings within? Is it true that we still lose our tempers? Does wrath hold us at times in its grip?*
3. *Is there any feeling of jealousy? When another is preferred before us, does it make us envious and uncomfortable? Do we get jealous of those who can pray, speak and do things better than an?*

*Do we get impatient and irritated? Do little things vex and annoy, are we sweet, calm and unruffled under all circumstances?*



5. *Are we offended easily? When people fail to notice us and pass by without speaking, does it hurt? If others are made much of and we are neglected, how do we feel about it?*
6. *Is there any pride in our hearts? Are we puffed up, do we think a great deal of our own position and attainments?*
7. *Have we been dishonest? Is our business open and above reproach? Do we give a yard for a yard and a pound for a pound? Are we honest in our statements, or do we exaggerate and convey false impressions?*
8. *Have we been gossiping about people? Do we slander the character of others? Are we talebearers and busybodies?*
9. *Do we criticize unlovingly, harshly, severely? Are we always finding fault and looking for the flaws in others?*
10. *Do we rob God? Have we stolen time that belongs to Him? Has our money been withheld?*
11. *Are we guilty of the sin of unbelief? In spite of all He has done for us, do we still refuse to believe the promises of His Word?*
12. *Have we committed the sin of prayerlessness? Are we intercessors? Do we pray? How much time are we spending on our knees? Have we crowded prayer out of our lives?*
13. *Are we neglecting God's Word? How many chapters do we read each day? Are we Bible students? Do we draw our source of supply from the Scriptures?*
14. *Are we burdened for the salvation of souls? Have we a love for the lost? Is there any compassion in our hearts for those who are perishing?*
15. *Have we failed to confess Christ openly? Are we ashamed of Jesus? Do we keep our mouths closed when we are surrounded by worldly people? Are we witnessing daily?*
16. *Are our lives filled with lightness and frivolity? Is our conduct by? Would the world by our actions consider us on*



*Signature*

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17. *Have we wronged anyone and failed to make restitution? Or, has the spirit of Zacchaeus possessed us? Have we restored the many little things that God has shown us?*

18. *Are we worried or anxious? Do we fail to trust God for our temporal and spiritual needs? Are we continually crossing bridges before we come to them?*

19. *Are we guilty of lustful thoughts? Do we allow our minds to harbor impure and unholy imaginations?*

**A ZEAL FOR GOD** should be the norm in the Christian life. As Charles Spurgeon stated,

*“If you never have sleepless hours, if you never have weeping eyes, if your hearts never swell as if they would burst, you need not anticipate that you will be called zealous. You do not know the beginning of true zeal, for the foundation of Christian zeal lies in the heart. The heart must be heavy with grief and yet must beat high with holy ardor. The heart must be vehement in desire, panting continually for God’s glory, or else we shall never attain to anything like the zeal which God would have us know.”*

Where does this zeal come from? In Acts 20:22–24, the apostle Paul, who was the picture of zeal, reveals that he was warned about what God had in store for him. He said:

*And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesses in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

His future held nothing but “bonds and afflictions”. Yet, he faced it with a courageous attitude of joyful resignation to





the will of God. How could Paul despise the suffering that he was about to face? It would seem that he did so in the light of the cross of Calvary. He said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I crucified to the world” (Galatians 6:14). As far as Paul was concerned, he was already dead to the world and all its pleasures. He lived only for the will of the One who laid down His life for him. Paul sat at the feet of Gamaliel (the great teacher of the Law) and saw the depth of his own sinful heart in light of the Law of the Holy God. He had caught a glimpse of the exceedingly sinful nature of sin, and in doing so, he also glimpsed the depth of the love of God.

There is an amazing irony in the Christian faith. The more we see ourselves as hell-deserving sinners, the more we appreciate the fact that we are heading for an undeserved heaven. Few know that there is a gold-mine of joy at the foot of the cross and it is the Law that unearths that great treasure. From the lowly position of a humble heart, an enlightened sinner can see nothing but love in the blood-sodden soil of Calvary. From such a position comes an explosion of returned love, gratitude, and zeal for God that has the potential to swallow our fears. That was the apostle Paul’s wonderful key.

Love toward God for the cross unlocks the prison of fear. Instead of being concerned about what man may do, it frees Christians to be concerned about what God wants us to do. We love Him because He first loved us, and 1 John 4:18 tells us, “There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.”

All fear is vanquished by *perfect* love, which is a “mature” love for God. Such love is as deep as the ocean and can swallow fear when it rains on the Christian.

TT

seen your sin in light of the Law of God? Do you  
your heart of hearts that if every secret sin is manifested  
Wrath, and if justice had its way, you would fall like





lightning into hell? Have you fallen prostrate in the blood-soaked earth at the foot of the cross? Have you pictured Jesus Christ crucified? Have you seen the precious blood pouring from His hands and His feet, and cried, “For me He dies”?

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If you have horror mingled with unspeakable gratitude, which will drive you to your knees, and you will whisper, “Oh, God, because that for me, I will do anything for You!”, this zeal for God will produce in you a zeal for the lost. Remember that whispered prayer of surrender the next time your fear hollers at you as you hand someone a tract.

Chritian Pollister George Barna may have put his finger on the problem in many of our churches when it comes to witnessing. He said,

*“It occurred to me that in our work with secular organizations, the leader shapes the heart and passion of the corporate entity. In our work with non-profit organizations, we have found the same principle to be operative. If this is true, and most churches seem to lack the fervor and focus for evangelism, is it reasonable to conclude that it may be because of the lack of zeal most pastors have for identifying, befriending, loving and evangelizing non-Christian people?”*

I pray that this is not the case with you or your church. Here’s how to avoid becoming complacent in your Christian walk and how to faithfully, fearlessly share the gospel with the lost.

## 1) PRAY THE PRAYER

In Luke 10:2, Jesus said, “The harvest truly is great, but the laborers are few.” Therefore the Lord of the harvest, that he would send forth more laborers to his harvest.” It has been 2,000 years since Jesus told His disciples to seek God in prayer for laborers, and it seems that we still



have the same dilemma. In his book, *The Coming Revival*, Bill Bright reports that “only two percent of believers in America regularly share their faith in Christ with others” (New Life Publications, p. 65).

One would therefore suspect that Luke 10:2 is probably the most neglected exhortation to prayer in the Bible. What church is going to feel comfortable praying for laborers if it is not laboring in the *here and now* itself? It will, instead, pray for a *sovereign* revival, for a “move of God”, for a manifestation of His power...anything *but* for laborers. In doing so, they hand the job of evangelism back to heaven. In essence, they are saying,

*“We know you have commanded us to preach the gospel to every creature; but we will stay here and pray. Your Word says, ‘How will they hear without a preacher?’ but we will stay here and pray. You have told us that the gospel is the power of God to salvation, but we will stay here and pray; because it sure is easier to talk to God about men, than to talk to men about God.”*

Luke 10:2 should be boldly stamped on the forefront of every praying mind and on the front of every Christ-centered pulpit. If we love Him, we will keep His commandments and this commandment is to pray for laborers.

## 2) USE THE LAW

Experience has shown that those who know what they have been saved *from* know what they have been saved *for*. The Law reveals that sin is exceedingly sinful (Romans 7:13), and therefore it makes grace abound in the hearts of those who come to Christ (Romans 5:20).

... experience – you find that gratitude for God’s mercy *adds* your zeal to do His will, then seek to bring others *under* the door. Christians must be taught that the Law



prepares the way for the gospel to do its work (Galatians 3:24). It is the solid soil from which Calvary's cross arises. This is the foundation for biblical evangelism.

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### 3) STOP THE LUKEWARM

Confront those who don't share their faith. They need to be reminded of the sobering words of Jesus in Matthew 7:21-23 and Revelations 3:16. Those verses should cause to tremble all who name the name of Christ, yet lack a concern for the unsaved. Some who sit within the church are false converts and need to be awakened by the Law; others are Christians who have not been taught the biblical priority of the church that they have a moral responsibility to reach out to the lost. There are masses within the Body of Christ who have never once identified with Paul's "Woe is to me if I preach not the gospel", and as long as they remain in that state, we will lack laborers.

### 4) USE TRACTS

God has saved multitudes through tracts, so encourage Christians to always carry some with them. Let them know that literature can be used as a conversation opener ("Did you get one of these?"), a conversation closer ("Here's something further for you to read"), and can also be left in places without the daunting thought of human confrontation. Many Christians, like four-days-dead Lazarus, have nothing to do with the outside world. They have been scared to death by the very thought of evangelism. They sit paralyzed on the pew, wrapped in the shroud of the fear of man. Therefore, groan in prayer for them, then lift up your voice and call the dead church to ..... of the grave. There is great joy among laborers when a cold corpse comes out of the tomb of inactivity, to be a living Him who is the resurrection and the life.



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## 5) PREACH THE FEAR OF GOD

In Romans 3:10–18, the apostle Paul gives a stinging indictment of the moral state of humanity. He says that we are corrupt, ignorant, rebellious, and violent. Then he puts his finger on the cause of such a sinful state. He says, “There is no fear of God before their eyes,” and immediately swings the subject to God’s Law, the cure to the moral dilemma. Psalms 111:10 informs us, “The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments.” Therefore *preach* that which is the beginning of wisdom. Teach the true character of our Creator using the Law to show His perfect righteousness. A failure to use the Law, lawfully, has left few in the world (or even in the church) ever hearing that sinners are enemies of God in their minds through wicked works (Colossians 1:21). They are, by nature, children of wrath (Ephesians 2:3). His wrath abides on them (John 3:36). Our God is a consuming fire, and it is a fearful thing to fall into His holy hands. Eyes should be plucked out, and hands severed at the thought of sinning against Him. We should fear Him, who has power to cast the body and soul into hell. It is when we see Him in truth, that we will say with Paul, “Knowing therefore the terror of the Lord, we persuade men” (2 Corinthians 5:11). Those who don’t persuade men don’t know the terror of the Lord, so let His terror be known among your brethren.

Notice that Psalms 111:10 also links the “commandments” with fear of the Lord. After speaking of the fear of the Lord, the psalmist tells us “a good understanding of all they that do his commandments.” It is the Commandments that make sinners and saints tremble. The Law puts the fear of God in their hearts. Sinners tremble when they have an understanding that the wrath of the Law calls for their blood (1 Peter 1:17–19). Saints tremble at the foot of a bloodied cross, because it was there that Jesus called for their blood (1 Peter 1:17–19), but He shed His precious blood of the Savior. Always remember that



it is the fear of the Lord that makes men depart from sin (Proverbs 16:6), both before and after the cross. The fear of the Lord doesn't disappear when we come to know His love. It remains and continues to do its most necessary work: "The fear of the LORD tends to life: and he that has it shall abide satisfied; he shall not be visited with evil" (Proverbs 19:23). Memorize that verse and live by it.

Scripture likens sin to leprosy, a disease characterized by spots on the flesh. When we reach out to sinners, we are exhorted to "hate even the garment *spotted* by the flesh" (Jude 23), and to keep ourselves "*unspotted* from the world" (James 1:27). A symptom of leprosy is that the victim loses any sense of pain. Mild pain prompts us to move around when we sit or lie down for too long in one position. This allows blood to flow freely throughout our body and our blood is the life of our flesh. If there is no pain, there is no movement, and the flesh, therefore, rots. Sin dulls the pains of an accusing conscience, so that there is no movement away from it (repentance). It causes the soul to rot ("fleshly lusts, which war against the soul," 1 Peter 2:11). Jesus is coming for a spotless Church—for a "glorious church, not having spot, or wrinkle"—so we need to, therefore, continually wash ourselves in the water of the Word, scrub the walls of our minds, and burn anything that may be contaminated by the defilement of this evil world. The fear of the Lord will give us motivation to do so. See Psalms 37:30, 31.

## 6) PREACH FUTURE PUNISHMENT

It's not enough to preach the Ten Commandments, or even to open up the spiritual nature of the Law. We must couple that with the truths of Judgment Day and of the horrifying reality of hell. Without the threat of punishment, no one will flee from the wrath to come. The thought of the existence of hell will be scorned by the world and the consequences of its transgression are not preached.



Great damage has been done for the cause of the gospel by “hell-fire” preaching (the preaching of hell without the “reasoning” of the Law). Great damage has also been done by swinging the pendulum the other way, with many in the church (out of a fear of man) adopting worthless clichés, such as a “Christless eternity” and “eternal separation from God.” These soften the thought of God’s wrath, and, at the same time, defuse our evangelism of sense urgency. The true and faithful witness will make sure that the evangelistic pendulum remains where it should.

## 7) BREAK OUT OF THE COMFORT ZONE

Many Christians live in monasteries without walls. They form a fellowship in a holy huddle and cozy comfort of the Saved. Excommunicate yourself from the monastery. Show, by example, that we are called to be in, but not of, the world: “That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world” (Philippians 2:15). We should be *in the midst, among, in the world*. We should be accused (like Jesus) of being a friend of sinners, and our mingling with them should be motivated solely by a deep concern for their eternal welfare. Have you ever heard a clap of thunder that was so loud it seemed to make the heavens tremble? Did its noise terrify you for a moment? It will be but a tiny whisper compared to the “great noise” and “flaming fire” that will be revealed when Almighty God rips apart the sky at the Second Coming. In that “great and terrible Day of the Lord,” the elements “shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10).

Do not let your fear when we read the words: “Whose voice then heard, but now he has promised, saying, Yet once more I will shake the earth only, but also heaven” (Hebrews 12:26)? Where



is our horror at the fate of the lost? Where is our concern for them? We must be the most hard-hearted generation since Adam. We have so much light and yet we keep it to ourselves. We say that we are rich, and yet, compared to the church of the Book of Acts, we are poor, blind, wretched, miserable, and naked. We have become so introverted; we have forgotten the meaning of the word “compassion”. Once the walls of the monastery mindset have been broken down, prohibit any “vows of silence”. Monks in monasteries and vows of silence are for the religious, not for the Christians. We have something to shout from the housetops. We are called to lift up our voices like a trumpet, not silence them, and we will not do that unless we go into the world and reach out in our personal spheres of influence.

## 8) FEED ON THE WORD

If we want to see laborers raised up and witness the miracle of a worldwide revival, we would be wise to fulfill the requirements of Psalm 1. If we meditate on the Law of God both day and night (and like Job we say, “I have esteemed the words of His mouth more than my necessary food”), then we will be as a tree planted by rivers of water. We will bring forth fruit in season. Our leaf will not wither...and “whatever” we do will then “prosper”. That includes our evangelistic efforts.

## 9) MEDITATE ON THE DESTINY OF THE UNGODLY

Meditate on and remind Christians of the fate of the ungodly. Pray for a tender heart that will weigh heavy if we meet an unsaved person, or even walk past them without reaching out to them, either verbally or in a written tract. May we weep over Jerusalem and may our tender hearts reach the hard hearts within the church. It seems that most of us weep at every human tragedy, except the ultimate tragedy





of hell. Our dry eyes reveal a hard heart. We either don't believe the horror that "whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15) or we don't care. Both are sins.

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## 10. REDEEM THE TIME

Teach folks to make the best use of every moment. This life is like a burning desert, and time is like water cupped in our hands. An ignorant man will let its precious drops fall through his fingers, not realizing that it is his very life. We must treat every valuable minute as though it was our last drop of time, because one day it will be. Remind yourself of that fact at the beginning of every day. Spurgeon said that men have been taught to live by remembering that they have to die. So, use your time very wisely and the wisest thing you can do with that most precious of commodities is to seek and save that which is lost.

## THE CHRISTIAN'S PRAYER

"Father, I have a problem. It's weighing heavy on me. It's all I can think about, night and day. But before I bring it to you in prayer, I suppose I should pray for those who are less fortunate than me—those in this world who have hardly enough food for this day, and those who don't have a roof over their heads at night. I also pray for families who have lost loved ones in sudden death, for parents whose children have leukemia, for the many people who are dying of brain tumors, for the hundreds of thousands who are laid waste with other terrible cancers, for people whose bodies have been suddenly shattered in car wrecks, for those who are lying in hospitals with  
is over their bodies, whose faces have been burned  
tion.



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I pray for people with emphysema, whose eyes fill with terror as they struggle for every breath merely to live, for those who are tormented beyond words by irrational fears, for the elderly who are wracked with the pains of aging, whose only 'escape' is death.

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I pray for people who are watching their loved ones fade before their eyes, through the grief of Alzheimer's disease, for the many thousands who are suffering the agony of AIDS, for those who are in such despair that they are about to commit suicide, for people who are tormented by the demons of alcoholism and drug addiction.

I pray for children who have been abandoned by their parents, for those who are sexually abused, for wives held in quiet despair, beaten and abused by cruel and drunken husbands, for people whose minds have been destroyed by mental disorders, for those who have lost everything in floods, tornadoes, hurricanes, and earthquakes.

I pray for the blind, who never see the faces of the ones they love or the beauty of a sunrise, for those whose bodies are horribly deformed by painful arthritis, for the many whose lives will be taken from them today by murderers, for those wasting away on their deathbeds in hospitals.

Most of all, I cry out for the millions who don't know the forgiveness that is in Jesus Christ...for those who, in a moment of time, will be swept into hell by the cold hand of death, and find, to their utter horror, the unspeakable vengeance of eternal fire. They will be eternally damned to everlasting punishment. O God, I pray for them.

Now, for my problem....Strange. I can't seem to remember what it was.

In Jesus' name I pray. Amen."

## A RESPONSE WE RECEIVED TO THE PRAYER



*tracing with the prayer until you got to the horribly cruel people can be won to the loving kingdom of God by sharing*

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*with them the darkness and torment of HELL. How could you possibly end such a beautiful prayer, full of compassion and grace, with such horribly twisted thoughts of eternal damnation and doom? Is this the picture that our Lord Jesus Christ, in all His love and mercy, would have us share? I'm sorry, if this is the Christ you serve, then I must pass on the invitation. The world I live in is often a living hell without someone painting an even more depressing image of an eternal hell as a means to show me the love, mercy, and grace of Christ.*

*Please prayerfully rethink the ending of this prayer. Please seek to draw those who are in despair and those who do not know Christ by painting an image of a loving God, who cares enough to give all that heaven had to offer- Himself! Thank you for the effort. I wish it would have ended differently. Your brother in Christ..."*

My friend, I stand in judgment now,  
And feel that you're to blame somehow.  
On earth I walked with you by day,  
And never did you show the way.

You knew the Savior in truth and glory,  
But never did you tell the story.  
My knowledge then was very dim.  
You could have led me safe to Him.

Though we lived together, here on earth,  
You never told me of the second birth.  
And now I stand before eternal hell,  
Because of heaven's glory you did not tell!

— Anonymous



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**Fig. 1.** Author's conceptualizations (Appendix 1)

**Fig. 2.** Kalimpong district map (Source: Natural Resource Data Management System / NRDMS, Jalpaiguri)

**Figs. 4-67.** Authors' collections and conceptualizations



A handwritten signature in blue ink, appearing to read "Up Panchayon", written over a faint grid background.

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## INTERVIEWS AND PERSONAL DISCUSSIONS:

The interviewees are arranged in alphabetical order on the basis of their last names.

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- Dhandup, Leden (Resident of Salem Cot), Salem Cot. July 10, 2018.
- Elijah, Amos, Bong Busty, August 26, 2018.
- Khawas Gyanu (Pastor) Mashihhi Mandali Church, Kashyem, August 21, 2018.
- Khawas Gyanu (Pastor) Mashihhi Mandali Church, Kashyem, May 18, 2020.
- Moktan, Leena, Minerva Lodge, Dang Busty, May 21, 2020
- Mukhia, Mark (Pastor) Victory Church at Simungdera, Darjeeling, May 12, 2020.
- Perry, Dr. Cindy (Director), South Asia Regional Director of Development Associates International; author of '*Nepali Around The World*,' [Skype Interview] May 28, 2020.
- Pakhrin, Grace, East Main Road, May 12, 2020.
- Pakhrin, Ruel (Pastor) Little Flock Church, Kalimpong, May 12, 2020.

• Ben, (Pastor) Full Gospel Pentecostal Church, Kalimpong, 10, 2018.



*[Handwritten signature]*

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- Rai, Rueben, (Pastor) Full Gospel Pentecostal Church, Siliguri, May 12, 2020.
- Rai, Solomon, Joshua Ministry, Gangtok, January 15, 2020.
- Rai, Sunil (Pastor), Full Gospel Pentecostal Church, Kalimpong, August 2018.
- Roy, Bibi, Bong Busty, September 10, 2018.
- Siva, Dhurba, (Pastor) Siliguri, [Telephonic Interview] May 12, 2020.
- Shrestha, Jyoti K. (Pastor), Full Gospel Pentecostal Church, Kalimpong, December 2018.
- Tamang, Madan, (Pastor) El Elyon Church, Kalimpong, June 25, 2017.
- Tamang, Madan, (Pastor) El Elyon Church, Kalimpong, May 21, 2020.
- Tamang, Silvanus. Joshua Himalayas, Gangtok, May 18, 2020.

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## APPENDICES

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A handwritten signature in blue ink, appearing to read 'M. J. Singh', is written over a horizontal line.

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## APPENDIX 1

### Limpong Pentecostal Revival Survey Report [2020]

Serial No.	Gender / लिंग	Which age group do you belong to / किस उम्र का हैं?	What is your profession? / क्या कार्य है?	Where are you from? / कहाँ का हैं?	Have you heard about Limpong Pentecostal Revival? / क्या सुना है?	What have you heard about Limpong Revival? / क्या सुना है?	Do you think that revival will again come in? / क्या सोचते हैं कि पुनरावृत्ति फिर आएगी?	What is the best time for revival? / पुनरावृत्ति के लिए सबसे अच्छा समय कौन सा है?
1	Male / पुरुष	31 to 40	Ministry / सेवा	Others / अन्य	No / नहीं	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
2	Male / पुरुष	51 above	Ministry / सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
3	Female / महिला	41 to 50	Ministry / सेवा	Others / अन्य	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
4	Male / पुरुष	21 to 30	Others / अन्य	Others / अन्य	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
5	Male / पुरुष	31 to 40	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
6	Male / पुरुष	41 to 50	Others / अन्य	Others / अन्य	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
7	Male / पुरुष	51 above	Ministry / सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
8	Female / महिला	41 to 50	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
9	Male / पुरुष	31 to 40	Others / अन्य	Others / अन्य	Yes / हाँ	First above Salem / कोलम में पहले	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
10	Male / पुरुष	31 to 40	Others / अन्य	Sikim / सिकिम	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
11	Male / पुरुष	31 to 40	Ministry / सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
12	Female / महिला	31 to 40	Student / छात्र	Kalimpong / कालिम्पोंग	Yes / हाँ	Others / अन्य	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
13	Male / पुरुष	41 to 50	Ministry / सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
14	Male / पुरुष	21 to 30	Government Service / सरकारी सेवा	Sikim / सिकिम	Yes / हाँ	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
15	Female / महिला	41 to 50	Others / अन्य	Kalimpong / कालिम्पोंग	No / नहीं	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
16	Male / पुरुष	51 above	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
17	Female / महिला	31 to 40	Others / अन्य	Kalimpong / कालिम्पोंग	No / नहीं	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
18	Female / महिला	21 to 30	Student / छात्र	Sikim / सिकिम	No / नहीं	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
19	Female / महिला	21 to 30	Student / छात्र	Kalimpong / कालिम्पोंग	No / नहीं	Others / अन्य	No / नहीं	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
20	Female / महिला	21 to 30	Others / अन्य	Slagat / स्लागत	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
21	Female / महिला	21 to 30	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
22	Female / महिला	41 to 50	Others / अन्य	Slagat / स्लागत	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
23	Male / पुरुष	21 to 30	Student / छात्र	Dawphing / दावफिंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
24	Male / पुरुष	21 to 30	Government Service / सरकारी सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
25	Male / पुरुष	21 to 30	Others / अन्य	Sikim / सिकिम	No / नहीं	Others / अन्य	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
26	Male / पुरुष	21 to 30	Others / अन्य	Sikim / सिकिम	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
27	Male / पुरुष	31 to 40	Ministry / सेवा	Others / अन्य	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
28	Female / महिला	31 to 40	Others / अन्य	Sikim / सिकिम	No / नहीं	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
29	Female / महिला	21 to 30	Others / अन्य	Sikim / सिकिम	No / नहीं	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
30	Female / महिला	21 to 30	Student / छात्र	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
31	Female / महिला	21 to 30	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
32	Female / महिला	41 to 50	Student / छात्र	Others / अन्य	Yes / हाँ	First above Salem / कोलम में पहले	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
33	Male / पुरुष	21 to 30	Others / अन्य	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
34	Male / पुरुष	19 to 20	Student / छात्र	Kalimpong / कालिम्पोंग	Yes / हाँ	Others / अन्य	No / नहीं	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
35	Male / पुरुष	21 to 30	Ministry / सेवा	Kalimpong / कालिम्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
36	Female / महिला	19 to 20	Student / छात्र	Kalimpong / कालिम्पोंग	Yes / हाँ	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
37	Male / पुरुष	21 to 30	Government Service / सरकारी सेवा	Others / अन्य	Yes / हाँ	Teleportation of a man to a Majda / एक पुरुष को मजदा में टेलीपोर्टेशन	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
38	Male / पुरुष	31 to 40	Ministry / सेवा	Dawphing / दावफिंग	Yes / हाँ	Others / अन्य	Yes / हाँ	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
39	Female / महिला	31 to 40	Others / अन्य	Sikim / सिकिम	No / नहीं	All of the above / सभी	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा
40	Female / महिला	51 above	Others / अन्य	Sikim / सिकिम	No / नहीं	Others / अन्य	Majda / मजदा	Unity, Reformation, and Majda / एकता, सुधार, और मजदा



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Sl. No.	वर्ग / नं. / ग	Which age group do you belong? / क्या आप किस उमर के हैं?	What is your profession? / आपकी पेशा क्या है?	Where are you from? / आप कहाँ से हैं?	Have you heard about Kalmpong Peninsula? / क्या आपने काल्पोंग पेंसिन्हा के बारे में सुना है?	What have you heard about Kalmpong Peninsular? / आपने काल्पोंग पेंसिन्हा के बारे में क्या सुना है?	Do you think that revival of rain forest is important? / क्या आपको लगता है कि वर्षा वन के पुनर्जागरण महत्वपूर्ण है?	What is the best time to visit Kalmpong? / काल्पोंग में सबसे अच्छा कौन सा समय है?	What is the best time to visit Kalmpong? / काल्पोंग में सबसे अच्छा कौन सा समय है?
50	Male / पुरुष	31 to 40	Others / अन्य	Kalmpong / काल्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
51	Female / महिला	21 to 30	Student / छात्रा	Depotting / दपोटिंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
52	Male / पुरुष	21 to 30	Others / अन्य	Other / अन्य	Yes / हाँ	All of the above / सभी	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
53	Female / महिला	10 to 20	Ministry / मंत्रालय	Others / अन्य	No / नहीं	All of the above / सभी	Maybe / शायद	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
54	Male / पुरुष	41 to 60	Government Service / सरकारी सेवा	Kalmpong / काल्पोंग	Yes / हाँ	All of the above / सभी	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
55	Female / महिला	21 to 30	Others / अन्य	Others / अन्य	No / नहीं	All of the above / सभी	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
56	Male / पुरुष	21 to 30	Others / अन्य	Others / अन्य	Yes / हाँ	Others / अन्य	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
57	Female / महिला	21 to 30	Others / अन्य	Others / अन्य	Yes / हाँ	Others / अन्य	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
58	Male / पुरुष	21 to 30	Others / अन्य	Others / अन्य	Yes / हाँ	Others / अन्य	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय
59	Female / महिला	21 to 30	Others / अन्य	Others / अन्य	Yes / हाँ	Others / अन्य	Yes / हाँ	Any time / काल्पोंग में कोई भी समय	Any time / काल्पोंग में कोई भी समय

## APPENDIX 2

### REG. OF FULL GOSPEL PENTECOSTAL CHURCH, PRE-INDEPENDENCE

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Reg. No. - L-113483/2022

Date 25/03/2022

Certificate of Registration of Societies

Act XXI OF 1860

No 12611/389 of 1945 -1946

I hereby certify that Full Gospel (Pentecostal)  
Church has this day been registered under the  
Societies Registration Act, XXI of 1860.

Given under my hand at Calcutta this  
Fourteenth day of September, One thousand nine  
hundred and fortyfive.

Sd/ Illegible.

Asstt. Registrar of Joint Stock Companies  
Bengal.



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Registered under Act XXI of 1860

MEMORANDUM OF ASSOCIATION

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Reg. No. - L-113483/2022

Date 25/03/2022

1. The name of the Society is FULL GOSPEL (PENTECOSTAL) CHURCH
2. The Registered Office of the Society is situate at KALIMPONG District -Darjeeling in the province of Bengal.
3. The objects for which the Society is established are:-
  - (a) To establish Churches in the towns and villages which shall be self-supporting, self-governing and self-propagating.
  - (b) To open Bible School and to train candidates for the Christian Ministry.
  - (c) To publish and to distribute both English and Vernacular Full Gospel Pentecostal literature.
  - (d) To preach the Gospel to the unconverted.
  - (e) To provide fellowship and instructions for all believers by establishing other Christian institutions as necessitates arises.
4. The names, addresses and descriptions of the present members of the Executive Committee (or Governing Body) are:-

<u>Name</u>	<u>Address</u>	<u>Description</u>
1. William Rajendran (Pastor)	Full Gospel(Pentecostal) Minister Church, Kalimpong	
2. Takering Dhandup (Secretary Treasurer)	Salem-Cot, Kalimpong	Service (Clerk)
3. Tezzing Elijah	Bong Busty, Kalimpong.	Evangelist
<del>XXXXXXXXXXXX</del>		
4. Mathew Subba	Mission Compound, Kalimpong.	Clerk
5. Chumbi Chiring	C/O Gempu's, Kalimpong	Baker & Farmer.
6. <u>John Henry Gurung</u>	C/O Anderson Office, Mission Compound, Kalimpong.	Teacher
7. Passang Andrew Tshering	C/O Salem Cot, Kalimpong	Mechanic & Motor Driver.



*[Handwritten signature]*

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Reg. No. - L-113483/2022  
Date 25/03/2022

The undersigned, are desirous of forming a Society in  
pursuance of this Memorandum of Association.

Signature

Address and description  
of the Signatory

1. Sd/ William Rajendran Full Gospel (Pentecostal)  
Church, Kalimpong. Member,
2. Sd/ Tshering Dhandup Salem Cot, Kalimpong.  
Service clerk
3. Sd/ Tenzing Elijah Bomg Busty, Kalimpong. Evangelist
4. Mathew Subba (Sd) Mission Compound, Kalimpong
5. Chumbi Chiring (Sd) C/O Gempu's Kalimpong. Bank  
for
6. Sd/ John Henry Gurung C/O Anderson Office,  
Mission Compound, Kalimpong  
Teacher
7. Sd/ Passang Andrew Tshering C/O Salem Cot, Kalimpong  
Member, Missionary Society

Name, Address & Description, of the witness

- No.1. Sd/ Ladea Tshering, Minerva Lodge, Dang Busty, Kalimpong  
Contractor.
- No.2. Sd/ JAMES I.M. KARTHA, C/O Salem Cot, Kalimpong.  
Govt. Service.

Dated this 10th day of September.

1945



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MEMORANDUM OF ASSOCIATION

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Date 25/03/2022**

1. The name of the Society is FULL GOSPEL (PENTECOSTAL) CHURCH  
Registered Office of the Society is situate at KALIMPONG  
District -Darjeeling in the province of Bengal.

3. The objects for which the Society is established are:-

- To establish Churches in the towns and villages which shall be self-supporting, self-governing and self-propagating.
- To open Bible School and to train candidates for the Christian Ministry.
- To publish and to distribute both English and Vernacular Full Gospel Pentecostal literature.
- To preach the Gospel to the unconverted.
- To provide fellowship and instructions for all believers by establishing other Christian institutions as necessitate arises.

4. The names, addresses and descriptions of the present members of the Executive Committee (or Governing Body) are:-

Name	Address	Description
1. William Rajendram (Pastor)	Full Gospel (Pentecostal) Minister Church, Kalimpong	
2. Tahering Dhandup (Secretary Treasurer)	Salem-Cot, Kalimpong	Service (Clerk)
3. Temsing Elijah	Bong Busty, Kalimpong.	Evangelist
4. Mathew Subba	Mission Compound, Kalimpong.	Clerk
5. Chumbi Chairing	C/O Gempu's, Kalimpong	Baker & Farmer.
6. Jehu Henry Gurung	C/O Anderson Office, Mission Compound, Kalimpong.	Teacher
7. Passang Andrew Tahering	C/O Salem Cot, Kalimpong	Mechanic & Meter Driver.



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## RULES AND REGULATIONS

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GOSPEL (PENTECOSTAL ) CHURCH

KALIMPONG

1. Board of Executive Committee.

The Board of Executive Committee consist of 7 (seven) members viz., a Pastor( i.e.,Minister), Deacons, a Secretary-Treasurer and elected members who shall define and defend the faith by guarding against the false doctrines and exercise discipline in the Church.

Rule 2. Board of Trustees.

The Board of Trustees of 4(four) members viz., a Pastor, a Secretary Treasurer and two elected members of the Church.

All Church properties whether moveable or immoveable shall be held in trust by the Board of Trustees and no Church ~~xxxxxxx~~ property movable or immoveable shall be sold, mortgaged, leased or rented without two thirds majority votes of the whole Church.

Rule 3. The finance of the Church.

(a) The Executive Committee shall use Church offerings in its own discretion.

The Secretary Treasurer shall keep the Executive Committee informed of the financial position every month at the monthly Committee Meetings and annually once to the members of the Church.

(b) The Executive Committee on behalf of the Church will be at liberty to raise public funds at any time for the general needs of the Church.

(c) The Secretary -Treasurer shall receive all monies designed for the Church and keep an account of all monies received and disbursed.

Rule 4. The membership of the Church.

Membership of the Church consist of believers who believe in the fundamental Truth of the Church.

The Church will also receive members on probation.



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The Government of the Church

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 Date 25/03/2022

(a) The Pastor shall preside at all meetings of the Church. All qualified members of the Church are at liberty to attend the business meetings at the discretion of the Executive Committee members. A General meeting of the Church may be called for at any time to confirm any decision reached.

(b) Mathew 18:15-17 is to be the basis for matters of discipline in the Church.

(c) The Secretary-Treasurer shall keep a complete record of all proceedings of the meetings and in conjunction with the Pastor he shall conduct the correspondence of the Church and be the custodian of all records and legal documents.

Pentecostal principles, practice and procedure shall be adopted in the Church. Members shall have the ~~liberty~~ liberty to be encouraged in the exercise of the gifts of the Spirit according to the teachings of the new Testament. The Church shall adopt scriptural methods and order for worship, unity, fellowship and work for God disapproving of all unscriptural methods, doctrine and conduct.

Certified to be a true copy of the Rules and Regulations of the FULL GOSPEL (PENTECOSTAL) CHURCH, KALIMPONG.



*[Handwritten signature]*

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Rule 5

The Government of the Church

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Date 25/03/2022

(a) The Pastor shall preside at all meetings of the Church. Qualified members of the Church are at liberty to attend the business meetings at the discretion of the Executive Committee members. A General meeting of the Church may be called for at any time to confirm any decision reached.

(b) Mathew 18:15-17 is to be the basis for matters of discipline in the Church.

(c) The Secretary-Treasurer shall keep a complete record of all proceedings of the meetings and in conjunction with the Pastor he shall conduct the correspondence of the Church and be the custodian of all records and legal documents

Pentecostal principles, practice and procedure shall be adopted in the Church. Members shall have the ~~liberty~~ liberty to be encouraged in the exercise of the gifts of the Spirit according to the teachings of the New Testament. The Church shall adopt scriptural methods and order for worship, unity, fellowship and work for God disapproving of all unscriptural methods, doctrine and conduct.

Certified to be a true copy of the Rules and Regulations of the FULL GOSPEL (PENTECOSTAL) CHURCH, KALIMPONG.

Signatures of the Executive Committee members:

1. Sd/ William Rajendram
2. Sd/ TShering Dhandup
3. Tenzing Elijah (sd/)
4. Sd/ Mathew Subba
5. Sd/ Chumbi Chring
6. Sd/ John Henry Gurung.
7. Sd/ Paschang Andrew Tshering.

Dated this 10th day of September 1945.



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# APPENDIX 3 MELONG SUBSCRIPTION FORM

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SUBSCRIPTION RATES	
Including postage: India—Foreign	
ANNUALLY	20/- 25/-
HALF YEARLY	11/- 14/-
QUARTERLY	6/- 8/-
SINGLE COPY	1/8/-

—  
—

If you send your advertisements in English or Hindi, we shall translate into Tibetan on reasonable payment.

Printed by  
*G. Tharchin*  
 Yulet Sogor Press  
 KALIMPONG, F.O.  
 (Din. Darjeeling, West. Bengal.)

Editor: "Yulet Sogor" P. O. KALIMPONG, KALIMPONG—

**"YULCHOG SOSO! SARGYUR MELONG"**

*The Weekly Tibet Mirror*  
 ESTABLISHED IN 1925.

~~WEEKLY~~

Do you wish to push your business in Tibet?

If so, why don't you advertise in the "Yulet Sogor Sargyur Melong"?

This is the only Tibetan News paper published in India. It is read by all the high Lamas, Officials, and leading traders in

THIBET, SIKKIM, BUTAN, DARJEELING, NORTH EAST ASSAM, KASHMIR, LADAKH, ALMORA, KATHU, HIMACHAL PRADESH, GUJARAT, & NEPAL

It is a unique opportunity for you to advertise in this paper which is the only paper read by all Tibetans and Chinese who are settled at the frontiers between India and Tibet.

—  
—

This paper is patronized by H. H. the Dalai Lama and high Officials in Tibet and India.



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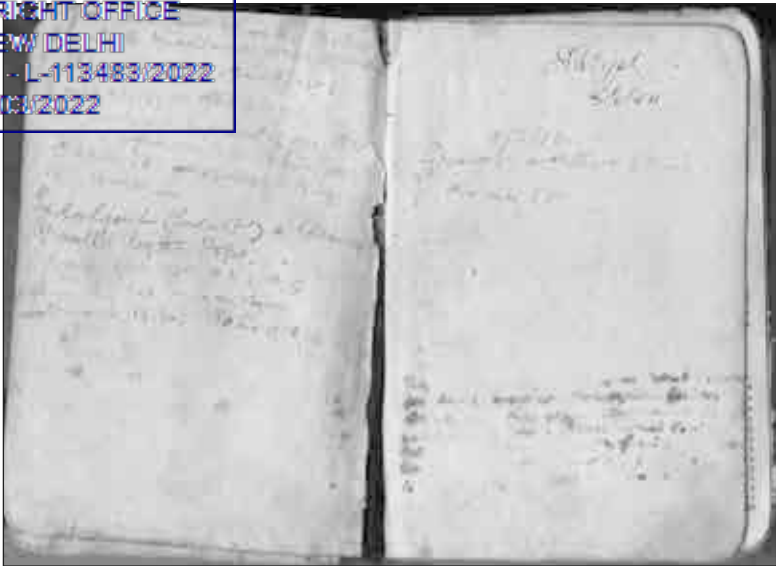
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APPENDIX 4

LATE TENZING ELIJAH'S BIBLE [SOME PROPHECY  
AND VISIONS RECORD]

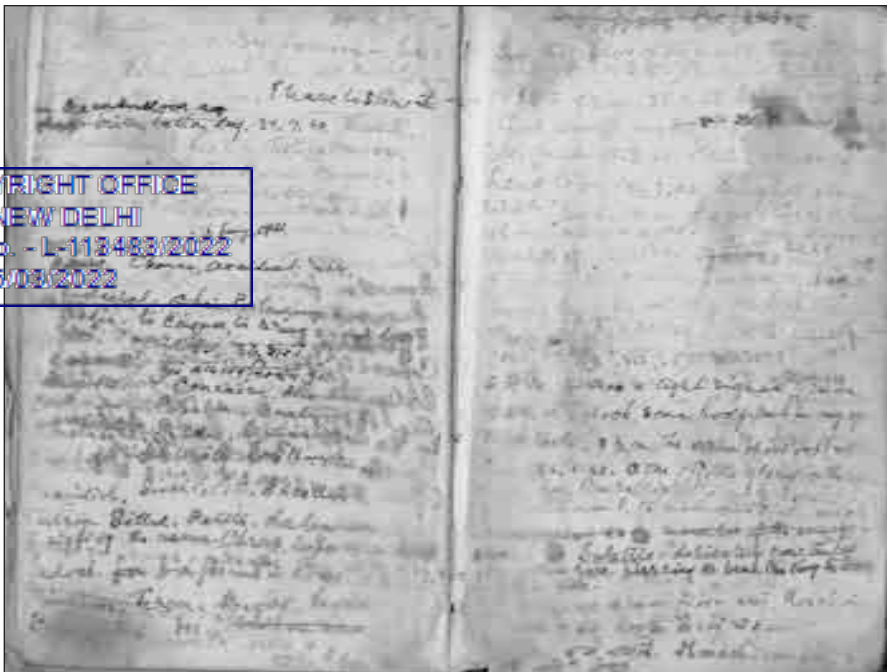
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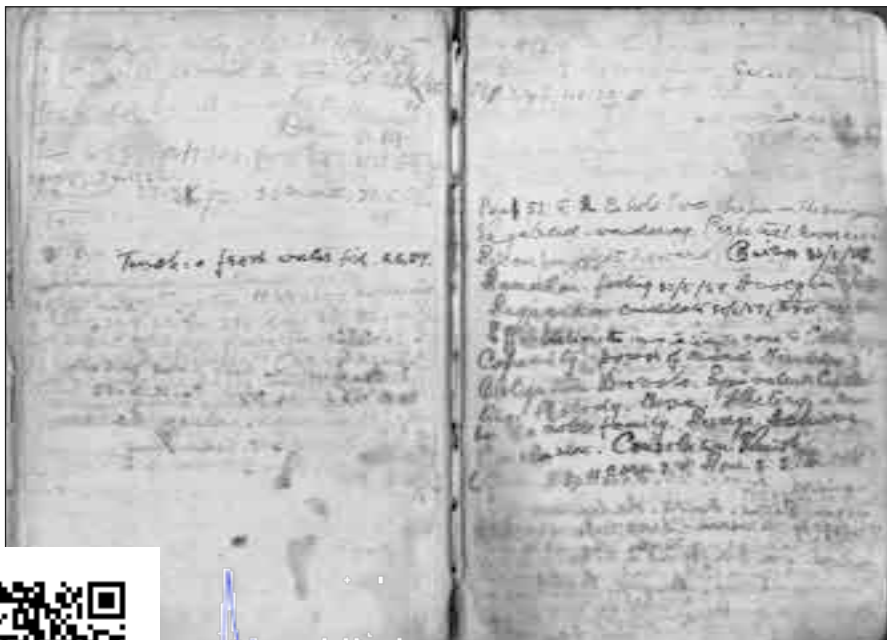
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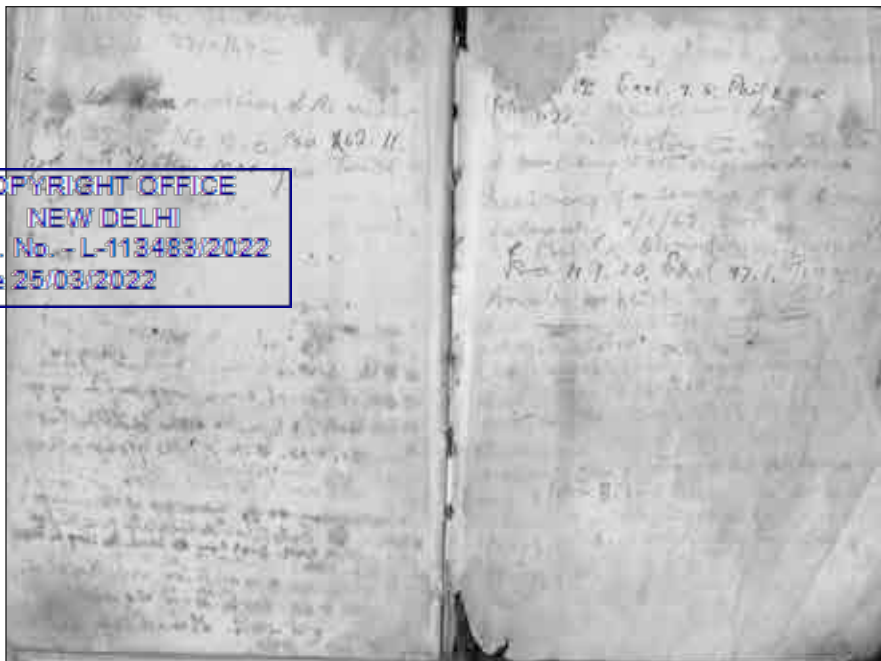


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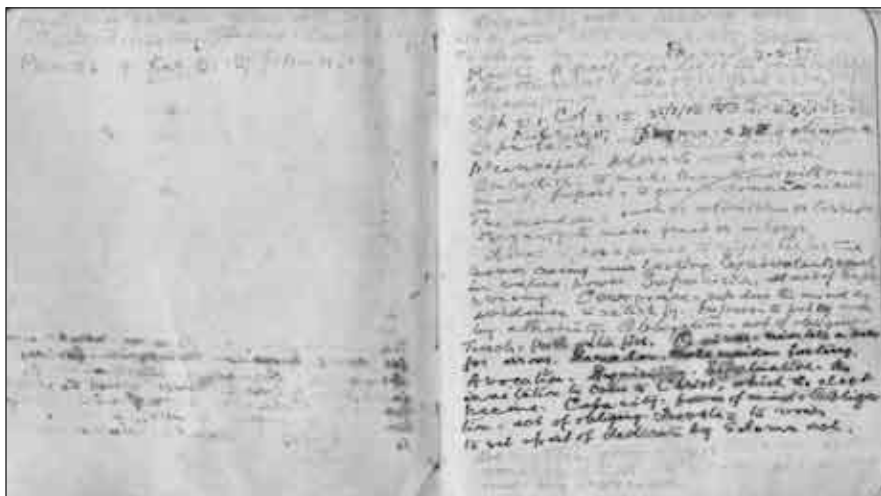


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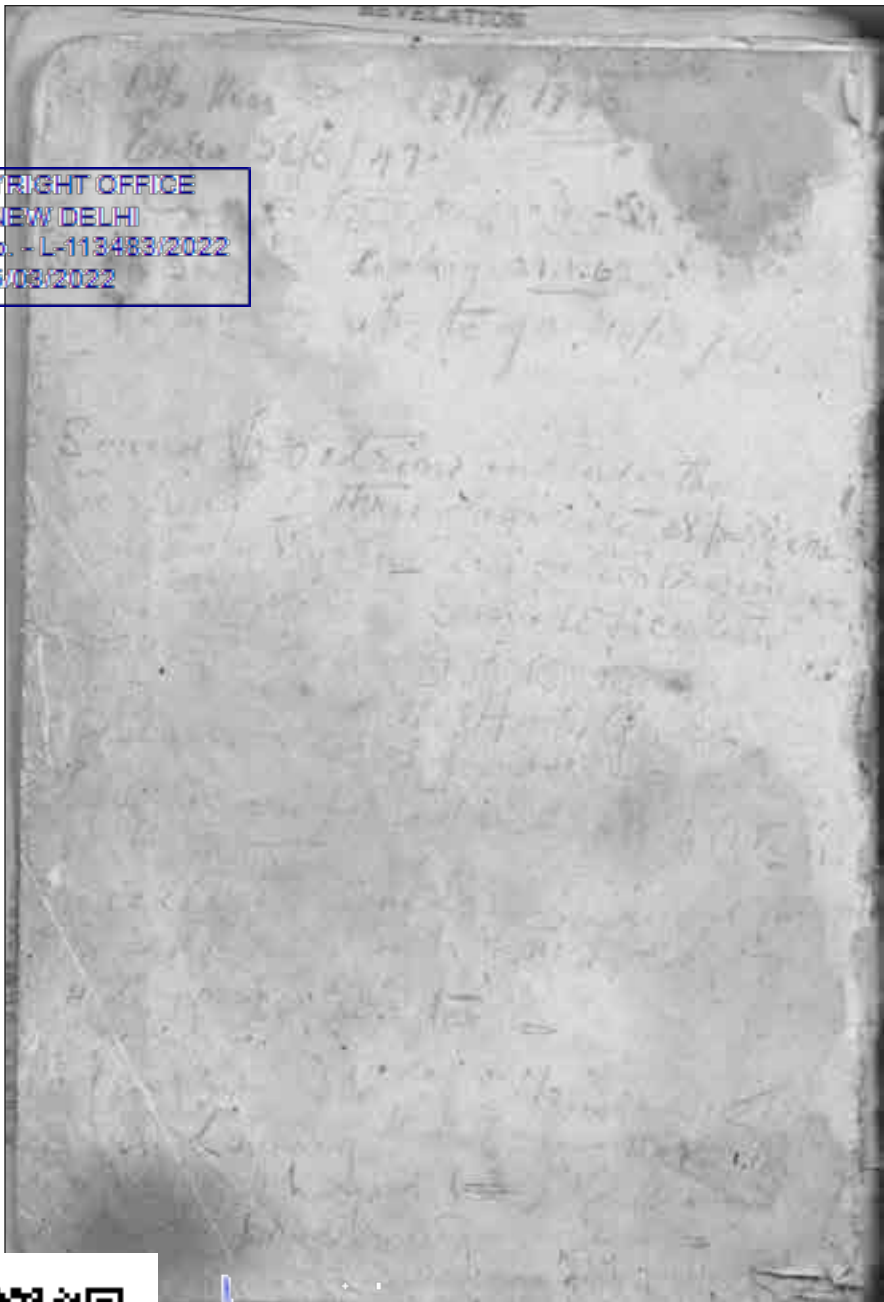
Date 25/03/2022



*My name*

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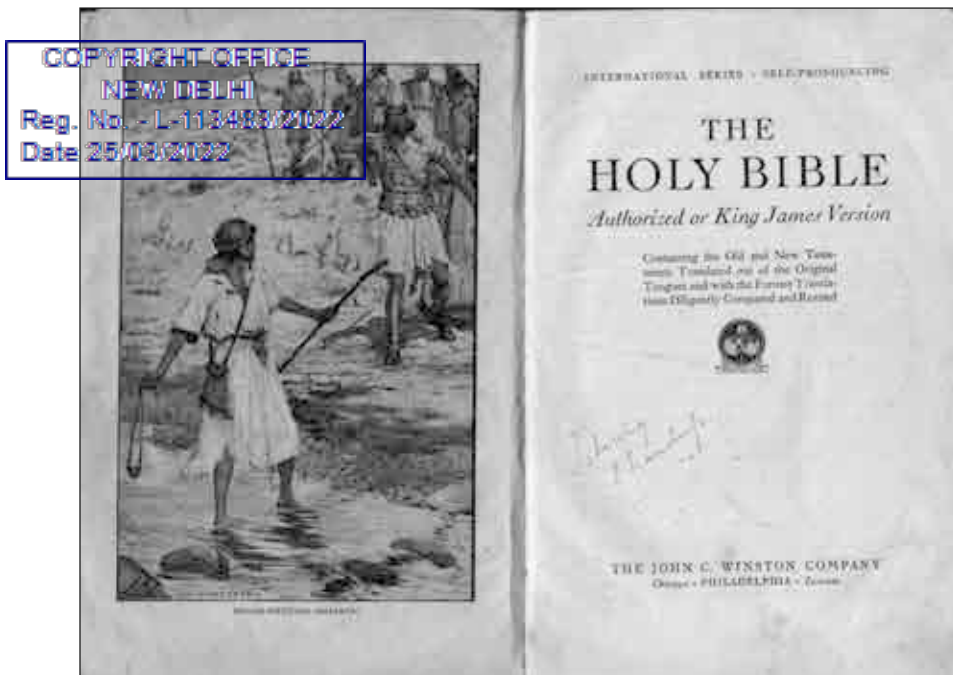


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## APPENDIX 5

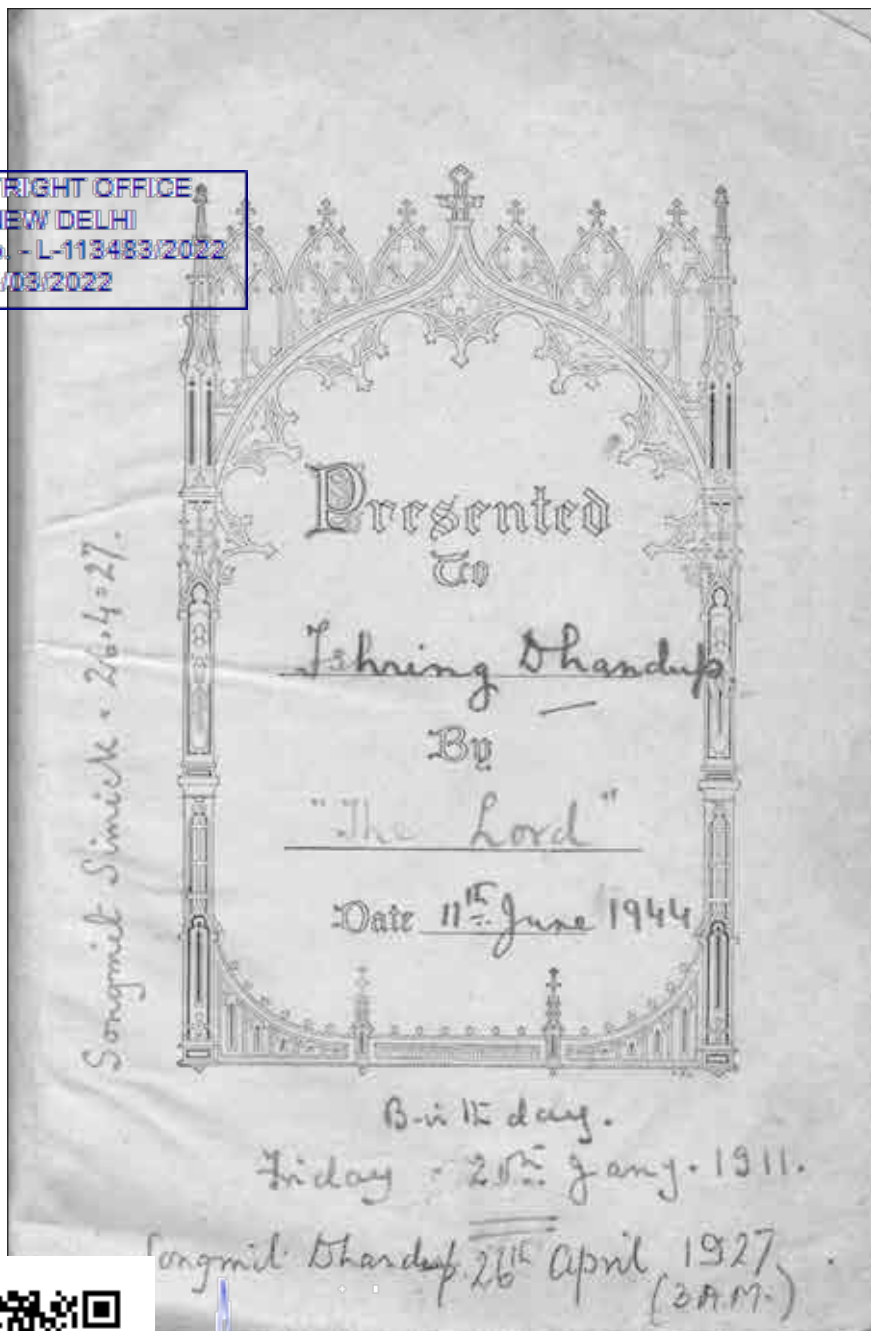
### LATE TSHERING DHANDUP'S BIBLE



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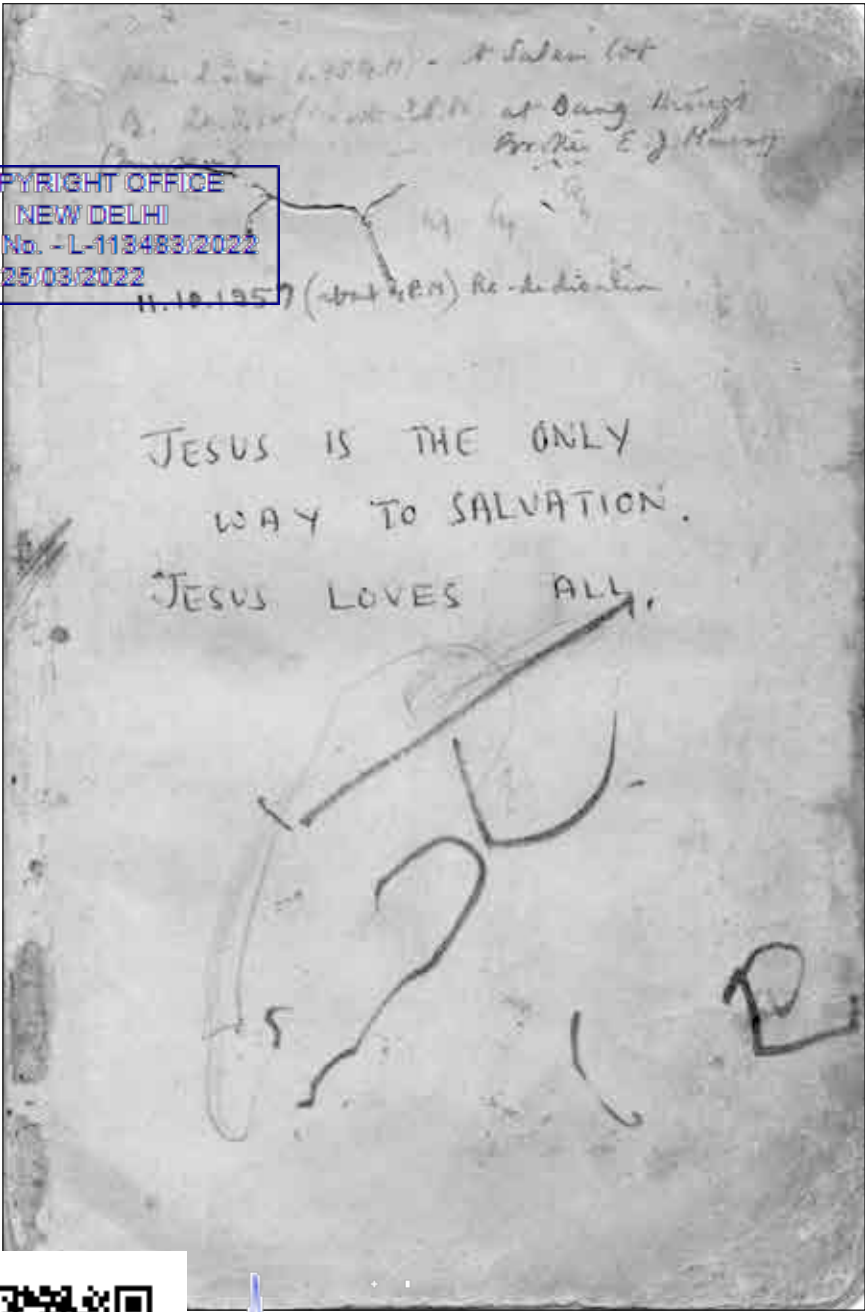
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*Singh*

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A handwritten signature in blue ink, appearing to read 'M. M. Singh', is written over a faint circular stamp.

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A handwritten signature in blue ink, appearing to read 'Munish', is written over a faint circular stamp.

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